




72
Paul R. Myers
Box 117
Greentown, Ohio





Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation



BIBLE MONITOR

Vol. XXI

January 1, 1943

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MEDITATIONS

"Swift to its close ebbs out life's
little day;
Earth's joys grow dim, its glories
pass away;
Change and decay in all around I
see,
O, thou who changest not, abide
with me."

As we think of the passing of the year 1942, these lines of the poet seem quite fitting as a basis for our meditations. It seems a matter of wisdom, in the uncertain and perilous conditions under which we are now living, to think much upon life and the vital issues confronting us. If we fail to use the God given intelligence that we have and weigh these matters of life with which we have to do, in the light of the truth of God, it is certain to bring calamity upon us yet in this life, and in the world to

come the judgment and condemnation of God.

How swiftly another year has passed and become a matter of history. Somehow the passing of the years impresses serious minded folks with a certain solemnity that causes us to think upon our ways. We are one year nearer to the time when the soul shall take its flight and our bodies shall be placed beneath the cold clods of the earth. To those who have made their peace with God and washed their robes and made them white in the blood of the Lamb, it is a sweetly solemn thought that soon our Lord will call us from this old world of grief and woe.

A sweetly solemn thought comes to
me o'er and o'er,

Today I'm nearer to my home
than e'er I've been before
Nearer my Father's house, where
many mansions be,

<p>And nearer to the great white throne, nearer the crystal sea.</p> <p>Nearer the bound of life, where falls my burden down;</p> <p>Nearer to where I leave my cross, and where I gain my crown.</p> <p>Savior, confirm my trust, complete my faith in thee;</p> <p>And let me feel as if I stood close on eternity;</p> <p>Feel as if now my feet were slipping o'er the brink;</p> <p>For I may now be nearer home, much nearer than I think.</p>	<p>learning that we live in a world of change; a world whose inhabitants are getting farther and farther away from God; a world that is fast approaching a condition that once brought a great flood upon the earth because the earth was filled with violence and corruption, and every imagination of the hearts of men were only evil continually. In view of this fact we need have our loins girded about, and our lights burning, looking for the return of our Lord for his people, for he has said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke 17:26.)</p>
--	--

In the year that is past and gone the Lord has dealt mercifully with us; so many blessings have been bestowed upon us, so much of his goodness has been shown toward us, that when we think of our many shortcomings, weaknesses and transgressions, we cannot but prostrate ourselves before him and acknowledge his all-sufficiency and our lost and undone state without him. With such a feeling of gratitude toward him and with such an attitude of humiliation and contrition on our part we can bid the old year adieu with a feeling of satisfaction and contentment that can only be found in the Lord Jesus Christ our Savior and redeemer.

More and more as we grow older in years we are

These facts should induce us to labor earnestly and hard in the vineyard of our Lord that we might garner as many precious souls as possible before that great day of the Lord shall come.

The years of our lives pass by so quickly, and if we are not fighting the good fight of faith as good soldiers, death may overtake us unprepared, and then what shall we answer to our Lord for the lives that we have spent here? May our lives be such in the year 1943 that we can feel as the

poet when he penned these lines:

My days are gliding swiftly by,
And I a pilgrim stranger;
Would not detain them as they fly—
Those hours of toil and danger.
We'll gird our loins, by brethren
 dear,

Our heavenly home discerning;
Our absent Lord has left us word,
Let every lamp be burning.

Should coming days be cold and
 dark,

We need not cease our singing;
That perfect rest naught can molest
Where golden harps are ringing.
Let sorrow's rudest tempest blow,
Each chord on earth to sever,
Our King says come, and there's
 our home,
Forever! O forever—

DEATH

Death may come this night and
 snatch you
From your couch of wealth and
 fame;

Snatch you from your world of
 business

To a place all wreathed in flame.

Oh! the anguish in the midnight,
When you leave these things
 you've stored;

And go back to God who gave them,
There receive your just reward.

Death may come this night and
 call you,

While you rest in peace and love,
Call you from this world of service
To your happy home above.

Oh! The joy when at the summons,
You can leave these things you
 have;

And go back to be with Jesus
There to live forever more.

What if Death should come this
 moment

And command your soul to God,
There to give a strict accounting
of the way that you have trod?

Could you then with shouts of
 triumph

Help the saints in one accord?
As they answer back the chorus,
"We were ready, praise the Lord!"
Sel., Sister Elma Moss.

THE UNBEATEN PATHWAY OF THE NEW YEAR

Martha Martin

"The path of the just is as
the shining light, that shin-
eth more and more unto the
perfect day." (Prov. 4:18.)

I see not a step before me,
As I tread on another year,
But the past is still in God's keeping,
The future his mercy shall clear;
And what looks dark in the distance
May brighten as I draw near.

As we approach the New
Year we naturally think of
our past failures and of some
successes. We also muse as
to what the future may have
in store for us. Such medi-
tation cannot be otherwise
than helpful if it lead to the
rearing up of some Ebenezer
that expresses the deep

BIBLE MONITOR

West Milton, Ohio, January 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932; at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

emotions of a grateful heart. He who realizes that "hitherto Jehovah hath helped us" is in a trustful attitude of reliance upon his future help.

To every child of God the approach of the New Year is but the entrance upon the unbeaten path of a new span of life. What flowers may brighten that pathway, or entwine in fragrance above it are, as yet, unseen; so also are the dark clouds that may break upon it in affliction

and trial. But he who goes ahead of the pilgrim knows every step of the way. The pilgrim need only follow the Light advancing before him until he reach the goal—the perfect day.

Perhaps this New Year marks the length of but one span of the pathway to the desired goal. If this be so, we are assured that he who is the Light of the world will enter and advance before us in the additional spans.

Whenever we see a pathway it suggests a goal to be reached by following it. Again, it suggests the fact that activity is required on the part of the one desiring to reach the goal. A pathway is unsuited to loafing. He who steps into one needs to keep active therein.

As we take our first step, as a church, into the unbeaten pathway of the New Year, may it be a firm, steady, uniform step. Then shall our individual lives be developed into the likeness of our Leader. Then shall our church life be felt in the lives of others unto the ends of the earth. Then, too will we gladly follow our Leader over steep hills or through dark valleys, blaz-

ing a pathway hitherto untrod by those who are called to be lights of the world.

As we advance we find signboards, directing us to exercise in the following:

1. Daily prayer.—“I cry unto thee daily.” (Psa. 86:3.)

2. Daily praise.—“Every day will I bless thee; and I will praise thy name for ever and ever.” (Psa. 145:2.)

3. Daily Bible study.—“They received the word with readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11.)

Theo. L. Cuyler says, “All growing Christians are hungry feeders on their Bibles. Hem every morning with a stout seam of prayer and God’s Word, then the day will not ravel out into frivolity and failure.”

4. Daily helpfulness.—“But exhort one another daily,” etc. (Heb. 3:13.)

5. Daily cross-bearing.—“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9:23.)

6. Daily performance of vows.—“So will I sing praise unto thy name forever, that

I may daily perform my vows.” (Psa. 61:8.)

Only as we are active in this pathway, will it shine more and more unto the perfect day, for these steps lead us constantly nearer the light.

Constancy of effort is very important. Many pilgrims become weary in the path of duty after they have traveled well for some time. They have entered the pathway eagerly, stepped along steadily; but finally halt and turn aside into the byways of the dark paths of the unjust. Thus is spoiled in a moment what had been achieved during many busy days. Such failures illustrate in real life what was once taught a little girl on New Year’s morning as she watched her grandmother knit a stocking.

“My knitting,” said the wise old woman, “is like the year that has just begun. See if you can guess how.” “I know,” said the little girl at last. “It’s because the year grows slowly, stitch by stitch.” “That is right,” answered the grandmother, and then she suddenly pulled out her needles and unraveled the stocking, so that the yarn lay a ruined,

crumpled heap, in her lap.

"Oh, dear!" cried the little girl. "Why did you do that?" "To teach you, darling, that though your life grows slowly, you can spoil it all in a minute."

May an unfaltering trust in our Leader keep us in the pathway of the just until the dawn of the perfect day!

Sel., Jacob Long.

THE PASSOVER

B. E. Kesler

Part 2

Some Explanations

"In the 14th day of the month at even is the Lord's passover, and on the 15th day of the month is the feast of unleavened bread."

(Lev. 23:5-6.) Some get confused over the phrase "at even." Note the distinction between "at even," and "in the evening." As seen above, the passover was sacrificed (killed) "in the evening of the 14th day at the going down of the sun." Then "at even," or at the close of evening, the beginning of the 15th the passover was eaten. (Lev. 23:5-6; Nu. 9:3-5; Josh. 5:10.) The

15th day was called "the feast day" because they began eating the unleavened bread with the passover on that day, or rather in that night.

Such then, is the history of that institution by which Israel was to remember or memorialize their deliverance from the bondage of Pharaoh in whose land they dwelled. That was a memorable day because of its novelty and the exciting events connected with it. A new institution, new obligations. A type of good things to come pointing them to the lamb of God that was, in God's own time, to be sacrificed for the sins of mankind, including Israel.

It was two years before another passover was held. This time in the wilderness of Sinai (Nu. 9:1-5.) And then none was held until 40 years later after they had crossed the Jordan and entered Canaan. (Josh. 5:10.) Just how often it was kept from now on we are not told. At any rate we know it was not kept annually because of unsettled conditions of the country and the different times they were in captivity.

Jesus and The Passover

There has been much disputation over the question: "Did Jesus eat the Jewish passover in the night of betrayal?" No attempt is here made to settle the question beyond cavil or dispute. That will never be done. But it is our privilege to study the question in the light of the scriptures as we understand them. By reference to Ex. 12:3-6; II Chron. 30:15; 35:1; Deut. 16:6, it will be seen the paschal lamb was sacrificed (slain) on the 14th day, in the evening, at the going down of the sun. Smith's Bible dictionary says, "Jesus was slain at nearly the same time as 'the Lord's passover,' at the same season of the year, and at the same time of the day.' Then Jesus was slain at the going down of the sun Nisan the 14th. What day of the week was this? Both Cannon Farrar and Smith say, "Christ came to Bethany Friday (Jno. 12:1), and Farrar says this was Nisan 8th, and March 31st. Both say the triumphal entry into Jerusalem was on the Sunday following. Then Friday, 8th; Saturday, 9th; Sunday, 10th of Nisan. Now counting forward, Sunday,

10th; Monday, 11th; Tuesday, 12th; Wednesday, 13th; Thursday, 14th, when Jesus was crucified, "in the evening, at the going down of the sun." Jesus ate his supper Wednesday evening, our time, the beginning of Thursday, Jewish time. After the supper he went into the garden, (Jno. 18:1), about midnight; arrested and tried before the Sanhedrin before 3:00 a. m. (Mark 14:30; Luke 22:34; Jno. 18:27.

Tried before Pilate after 6:00 a. m. (Jno. 18:28); crucified 9:00 a. m. (Mark 15:25); died at 9th hour, 3:00 p. m., the legal time for slaying the paschal lamb.

Summary of Facts

1. Jesus came to Bethany six days before the passover. (Jno. 12:1.) Friday, March 31st. Then Saturday was April 1st, the sixth day before the passover. Sunday, the 5th; Monday the 4th; Tuesday, the 3rd; Wednesday, the 2nd; and Thursday, the 1st day before the passover, and Friday the passover.

2. The supper, the arrest, the trials, the death, the burial, all were on Thursday, the 14th of Nisan, April 6th.

3. The lamb was taken up Sunday, Nisan 10th. Then Monday, the 11th, Tuesday, the 12th, Wednesday the 13th, and Thursday the 14th, when the lamb was slain "in the evening at the going down of the sun."

4. The supper was before the passover. (Jno. 13:1.)

5. Passover was in the future at the supper. (Jno. 13:27-29.)

6. Passover in the future at the trials. (Jno. 18:28.)

7. Jesus crucified and buried on the "preparation day." (Jno. 19:42; Matt. 27:62-63; Mark 15:42; Lu. 22:54.) Four writers testify to this. This was preparation for the passover which came the next day.

8. Passover was on the forepart of Nisan fifteenth, when the "feast of unleavened bread" began. (Ex. 12:6-8; Lev. 23:5-6; Deut. 16:3.)

9. John prepared the supper, and he never called it passover. (Luke 22:8.)

10. The Sanhedrin said they would not arrest him on the "feast day." So with Judas to help, they hastened and took him on the "preparation day," Thursday Nisan fourteenth. (Matt. 26:4-5; Mark 14:1; II Jno. 13:30;

Luke 22:47.) Bear in mind this was the day before the passover.

11. Paul knew nothing of Jesus eating the passover, but he tells us about Jesus eating the supper. (I Cor. 11:11-25.)

12. Had Jesus eaten the passover when he ate the supper, the Jews would have accused him of breaking the law by eating it before the legal time.

13. Nisan 15th, Friday, was the "feast day," a sabbath (Jno. 19:31), they would not arrest him, hold court, condemn, crucify him on a sabbath day.

All this combined evidence shows to an almost absolute certainty that Jesus was crucified on Thursday, and that he ate his supper on Wednesday evening, our time, and that he did not eat the Jewish passover that year.

Matthew's, Mark's and Luke's statements about Jesus eating the passover may be explained by the fact Jesus did not want the public to know of his whereabouts that sacred evening and be molested while he was engaged in the sacred service of the evening. This thought, in the light of the

above stated facts by those writers themselves, seems most probable.

Criticism, favorable or unfavorable, is invited.

FEAR NOT

J. A. Leckron

In Luke 12:42 we have the following quotation: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This does not mean that we should not "Fear God and keep his commandments" for Solomon says, "For this is the whole duty of man." Neither does it mean we should do a little here and a little there that is not right in the sight of God and man, and after a while our conscience will be so hardened that we have no feeling of fear any more. Perfect love casteth out all fear, and if we love God and keep his commandments, that fear will leave us, and yet we should have that Godly fear that we may neglect to do something we should do, or do something that we should not do. There are sixteen different places in the New Testament

where "Fear Not" is stated and sixty-three times in the Old Testament; but we will only use the ones in the New Testament.

The first place is found in Matt. 1:20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Second is found in Matt. 10:26: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." Also verse 28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Also verse 31, "Fear ye not therefore, ye are of more value than many sparrows."

Sixth is found in Matt. 28:5, "And the angel answered and said unto the woman, fear not ye: for I know that ye seek Jesus which was crucified."

Seventh is found in Luke 1:13, "But the angel said unto him, fear not, Zecha-

rias: for thy prayer is heard; and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John." Verse 30, "And the angel said unto her, fear not, Mary: for thou hast found favor with God."

Eighth is found in Luke 2:10, "And the angel said unto them, fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

Ninth is found in Luke 5:10, "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, fear not, from henceforth thou shalt catch men." Tenth is found in Luke 8:50, "But when Jesus heard it, he answered him saying, Fear not: believe only, and she shall be made whole."

The 11th and 12th are found in Luke 12:7, "But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows," and verse 32, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." The last quotation, the words of Jesus should be a great consolation to those

who strive to do his will perfectly, and do not try to get out of doing some of the commands, or to those dishonest with their fellow-men. We are glad for this verse, for it gives us to understand that it's not always the majority, the big crowd, that is right but the few that do God's will as he has given it, and not try to twist it out of its bearing. The writer is not a believer in a democratic form of goernment in the church, but I do believe in Theocratic form of goernment—in short, let God rule supreme, and not man traditions. The democratic idea of church organization, which makes all power proceed from the members, and make the ministerial position nothing more than what inheres in every Christian, is thus scattered to the winds. Ministers have relations to Christ, and to the church, which ordinary church members have not. They partake directly of Christ's authority, and are responsible directly to him, and are upheld by his right hand, beyond the power of men or angels to displace them.

What a lesson for ministers, as to the holiness of their office, the solemnity of their calling and their responsibilities, the necessity of unswerving fidelity, and the exercise of every confidence in sacred functions. Of course this applies only to ministers that do God's will and do not try to add to or subtract from God's word. Think these things over, and fear not to stand four square for the whole gospel and not only a part of it.

Now we will go to the 13th, Luke 18:4, "And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man." We have too many of this kind of people.

Now to 14th, John 12:15, "Fear not, daughter of Sion: behold thy King cometh, sitting on an ass's colt."

The 15th, Acts 27:24: "Saying, fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee."

The 16th, Rev. 1:17, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me,

saying unto me, fear not; I am the first and the last."

If we will hunt up the scriptures we have noted in this article and read the connecting links of each, and think over them, it will do us all good, for the more we study God's word, the more we will know what it means to us, and the older we get in years, the more we should grow in grace and knowledge of the truth. Let us all pray that we might have a more united church, that we might work to the will of God and not to the traditions of men.

130 W. School St.,
Anderson, Ind.

TRIVIAL THINGS

Charlotte Weaver

A friend of mine who doesn't belong to any church but who has quite thoroughly studied the Bible, and desires to be a Christian, has attended a Dunkard church several times. She said the following in a letter:

"I was disgusted with that Dunkard church. The preacher's wife loudly chewed gum throughout her husband's sermon. The

young folks chewed gum, whispered and cut up during services, even while kneeling in prayer, pretending to be worshipping God. And the girls with their prayer coverings on! The preacher's children were the worst. How can they rule the church, when they cannot rule their own homes? I think those people have too much pride in their hearts. It seems like they group together and gossip a lot, too."

Perhaps this soul was kept out of the church because of these mistakes. Maybe others have been, too.

Can't we realize that the world is watching us? Are they right when they judge us as hypocrites?

I, myself have been in Dunkard services where, during prayer, there was so much whispering and visiting going on around me, that I could not concentrate, nor even hear the one who was leading in prayer.

Another thing that hurts me deeply, is to hear our church members (sometimes even preachers) using so many slang words and often even taking the Lord's name in vain. I once read an article which told how such words as "golly, gosh,

gee," etc., originated from our Lord's names. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Ex. 20:7.)

Every idle word that men shall speak, they shall give account thereof in the day of judgment. (Matt. 12:36.) Won't some of us have a lot of idle words to account for?

I wonder sometimes if we are remembering to keep the sabbath day holy. Do we young folks always spend our Sunday afternoons to the glory of God?

Shouldn't we all study to be more reverent, and also to watch our conduct at all times, for remember there is always someone to read our lives. What kind of reputation is this generation establishing for our beloved church?

I write this with a heart of love, trusting that it will help some to live a more perfect Christian life.

"But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin? (Heb. 3:13.)

BIBLE TEACHINGS

L. A. Shumake

"Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Jesus.

From a careful study of God's Word we conclude:

1. That there is only one true, almighty, everlasting God, the Creator and Sustainer of all things visible the Ruler of heaven and earth. (Gen. 1:1; 2:7; Psa. 97:9; Isa. 45:5-7; 64:8; 66:1-2.)

2. That Jesus Christ is the Son of the living God; that He was born of Virgin Mary, lived in the flesh, and died on the cross, the Redeemer and Saviour of man; that He was buried, rose from the dead the third day, ascended to heaven the fortieth day, where He now "liveth to make intercession." (Matt. 3:17; Luke 2:7; John 3:16; 19:40-42; Acts 1:9-11; Heb. 4:15; 7:25.)

3. That the Holy Ghost is the Spirit of the living God, sent forth by the Father and the Son; that He is the Reprover of the wicked, and

the Guide and abiding Comforter of God's elect. (John 14:16, 26; 16:7-11; Acts 2:4.)

4. That man was created pure and spotless, in the image of his Maker. (Gen. 1:26; 27, 31; Eccl. 7:29.)

5. That the human family became alienated from God as a result of the transgression of our first parents in the Garden of Eden; that sin, sorrow, depravity and death (natural and spiritual) are results of the fall. (Gen. 3:22-24; Rom. 3:10, 23; 5:12; Eph. 2:12.)

6. That man was again reconciled through the atonement of Christ on the cross. (Rom. 5:11, 19; Heb. 10:14.)

7. That there is no salvation but by Jesus Christ. (John 14:6; Acts 4:12.)

8. That salvation is offered as a free gift to all them that believe. (Rom. 5:18; 6:23; Eph. 2:8.)

9. That a faith which does not take hold of the individual and bind him to a life of obedience, make manifest in works, has no Bible recognition. (Jas. 2:14-20.)

10. That every one who is converted to God will mani-

fest by a holy life that he has been saved from his sins. (Jas. 2:14-20;; Tit. 3:3-8.)

11. That a sinful, disobedient life is an evidence that the soul is not converted, and that the heart is not right with God. (Matt. 7:16; I John 3:8.)

12. That self-denial is an essential feature in Christian living and the gratification of carnal lusts is an abomination in the sight of God. (Matt. 10:38; Luke 9:23; Eccl. 11:9; Gal. 5:19-24; Tit. 2:12.)

13. That every child of God should be sober, serious, industrious, spiritually-minded and obedient to the will of God as revealed in His Word. (Tit. 2:12; I Tim. 5:8; John 2:3-5; Col. 1:8.)

14. That the Word of God and the Spirit of God never conflict; that there is no such thing, therefore, as the Spirit leading any one to do differently from what the Bible teaches; and that all our impressions of right and wrong should be diligently compared with God's Word. (John 14:26; 16:13, 14; I John 4:1.)

15. That God has on earth a church, instituted by Himself, designed as the

earthly home of His people, in which they may labor together for the edification and spiritual growth of the saved and the salvation of the unsaved. (Eph. 4:11-24.)

16. That the visible church should be composed of converted souls; that applicants should give evidence of conversion before being received into the church; that the church should exercise a vigilant care over the spiritual welfare of its individual members; and that whenever it becomes clearly apparent that any of them are wedded to sin rather than righteousness (and all available means to effect a reformation have proved fruitless) they should be no longer fellowshipped as members. (Matt. 3:7, 8; 18:15-18; Luke 13:6-9; I Cor. 5:7-13; 10:20; II Cor. 6:14-15.)

17. That all believers are to be baptized for the remission of sins. (Acts 2:38.) Baptism in mode, is immersion. In form it is triune, and consists of an immersion into the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19; Mark 1:8; Matt. 3:6; Acts 8:38, 39;) Baptism is a necessity. (John 3:3-5;

Mark 16-16.) The door to the church. (Rom. 6:3; I Cor. 12:13. A new birth. (John 3:3-5; I Peter 1:23.)

18. That the washing of the saints' feet as an ordinance instituted by our Saviour, and enjoined upon His disciples, should be literally observed by all believers. (John 13:1-17; I Tim. 5:10.)

19. That the Lord's Supper as instituted by Christ in the night of His betrayal is a full meal to be kept among His people until His return. (Matt. 26:20-23; Luke 22:20; John 13:1-17, 30.)

20. That the Communion as instituted by Christ consists in partaking of the bread and the cup in a worthy manner at the close of the day, in connection with, but following feet washing and the Lord's Supper. (1) The bread and the cup representing the broken body and the shed blood of Jesus; (2) a common union of communicants. (Mark 14:22-24; I Cor. 10:16; 11:21-26.)

21. That the believing woman should wear a modest, appropriate head-covering in time of prayer, gospel teaching or other sea-

sons of devotion. (I Cor. 11:2-16.)

22. That the salutation of the kiss of brotherhood, "holy kiss," or "kiss of charity," should be practiced by believers. (Rom. 16:16; I Peter 5:14.)

23. That the anointing with oil for the sick is divinely recommended. (Jas. 5:14.)

24. That marriage is an institution ordained of God for the purity of humanity and the perpetuation of the race; that believers should marry "only in the Lord;" that man and wife once united remain so until death separates them. (Matt. 19:3-9; I Cor. 7:1-11, 39; II Cor. 6:14.)

25. That the Bible specifies a line of demarcation between the church and the world in every department of life, which if adhered to by the church, so completely separates the two bodies that no one need ever mistake a child of God for a worldling if we know their "manner of life." (Rom. 12:2; Eph. 2:3; 4:16; Tit. 2:14; Jas. 1:27.)

26. That it is wrong for Christians to dress according to the fashion of the world; that they should

adorn themselves as men and women professing godliness, in modest apparel; that costly array and jewelry and superfluities of all kinds should be scrupulously avoided. (Rom. 12:2; Isa. 3:16-24; I Tim. 2:9, 10; I Peter 3:3-4.)

27. That no Christian should ever engage in any business, occupation, recreation or amusement in which he cannot conscientiously ask God to bless him in what he is doing. (I Cor. 10:31; Col. 3:17, 23; Tit. 2:12; I Pet. 3:3-4.)

28. That carnal warfare is contrary to the spirit of the Gospel; that it is inconsistent, therefore, for Christians to manifest a quarrelsome disposition in the home, in the church, in society, or in business; that it is unscriptural to take vengeance upon enemies, or to grasp carnal weapons to inflict injury upon or take the life of our fellowmen on the field of battle, or under any circumstances whatsoever. (Matt. 5:38-40; Luke 2:14; John 18:36; Rom. 12:17-21; II Cor. 10:4.)

29. That Christians should at all times be law-abiding citizens, subject to the powers that be, obedi-

ent to all laws which do not conflict with the higher laws of God, in which case "we ought to obey God rather than men." (Rom. 13:1-2; Luke 20:25; Acts 4:19; 5:29; Tit. 3:1.)

30. That swearing of oaths, both profane and judicial, under any and all circumstances, is wrong. (Matt. 5:33-37; Jas. 5:12.)

31. That law suits are contrary to the spirit of the gospel, and should be avoided. (Matt. 5:40; Acts 4:19; I Cor. 6:1-8.)

32. That it is contrary to the teaching of the gospel to hold membership in secret organizations. (Matt. 5:15; John 3:19; 18:20; II Cor. 6:14-17; Eph. 5:11-13.)

33. That the Christian, as a child of God, put his entire trust in his heavenly Father for support and keeping in this life, as well as glorification in the life to come; that he must therefore consider life insurance contrary to the spirit of the gospel. (Jer. 49:11; Psalms 37:25; 118:8; Matt. 6:19-20, 27-34; Heb. 13:5.)

34. That obedience to God's commandments is one of the foremost requirements of God's Word, and that the truly converted

child of God has only to know the will of God in any matter and he is ready to obey. (I Sam. 15:22-23; Eccl. 12:13; John 14:15; 15:14.) judgment bar of God to be rewarded according to their deeds done in the body. (Matt. 24:30, 31; 25:31-46; John 5:28-29; II Cor. 5:10; Rev. 1:7; 20:12-13.)

35. That the Christian's aim should be to get all the light that he can, and live up to all the light that he has. (John 5:39; Acts 17:11; II Tim. 2:15.)

36. That God hears and answers prayers; that in answer to prayer He lightens life's burdens, arms us against the power of temptation, gives us His Holy Spirit and whatsoever things we need. (Luke 11:9, 10, 13; 22:42, 43, 46; I John 5:14-15; Jas. 1:5.)

37. That the great mission of the Christian church is to teach "all nations" to observe "all things" which our Saviour taught His disciples to keep; that it is the duty of the church to Christianize the world. (Matt. 10:8; 28:19-20; Luke 24:47.)

38. That Christ will come again with power and great glory to gather to Himself the elect of the earth and to bring the world to judgment; that there will be a coming forth of all the dead, who shall appear before the

39. That the eternal abode of the wicked is the place prepared for the devil and his angels—the horrible, bottomless pit, where the smoke of their torment ascendeth for ever and for ever. (Psa. 9:17; Matt. 25:41; Rev. 14:9-11; 21:8.)

40. That the righteous, saved and redeemed through Christ, will be received into glory, where in the presence of God they will sing the new song and enjoy the loveliness, holiness and bliss of heaven in eternity. (Matt. 25:34; II Tim. 4:8; Rev. 21:3-4; 22:3-5.)

Dear reader, we trust this message may cause you to search the Scriptures, "for in them ye have eternal life." Would you like to know more of the church that teaches and practices the commandments of Jesus?

Louisa, Va.

Finally, my brethren, be strong in the Lord, and in the power of his might.

CONSECRATION AND UNIFORMITY

Wm. Root

Part I

Perhaps one of the most widely discussed texts in all the bible, in recent years, among our people is that familiar and important admonition given by the apostle Paul, recorded in Rom. 12:1-2, which reads as follows: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

It seems to the writer that there are two outstanding thoughts or admonitions given in the above language, namely, consecration and non-conformity.

The presenting of the human body, (our bodies) "as a living sacrifice, that is holy and acceptable unto God" can only be done by

complete consecration.

What is consecration? We believe consecration to be a fully surrendered life, a separation from the life of sin, to a life of righteousness, which is acceptable unto God, and this is only a "reasonable service."

Consecration is a total surrender, surrendering our will to the will of God, there is nothing, no desire that is prompted by the old carnal nature, to be held back, not given up, but a giving of our all to the Master and that unreservedly, to give yourself unto the Lord.

A surrendered life establishes a divine relationship. How gracious, how wonderful it is to have a surrendered life, it will take us through Gethsemane and by the way of the cross. We may slip by here in this world without a consecrated life, but we won't get by the Tribunal Bar of God without it.

So we note from the text under consideration, a call to personal consecration. Also the language teaches non-conformity. "And be not conformed to this world." What does that mean? Well here is a thought which ought to sink

into every heart, if we are not to conform to this world, to what are we to conform to? Why, to the the church of course.

Then if we conform to the church we will do and be what the church wants us to be, surely.

But the question so frequently is raised, by those who claim to believe in non-conformity of the body, that there is no scripture for uniformity, especially as applied to the presentation of the body in outward appearance, that there is no Bible which tells us what kind of clothes we should wear, or that we should have a uniform, such as the bonnet for our sisters and the coat for our brethren.

Because of these objections by some who come into the church, coming many times from those who seemingly are desirous of living the Christian life, yet we fear do not understand entire consecration, who do not properly divide the "word of truth" that your unworth servant has attempted to write a series of articles on this most vital subject.

We shall attempt, by the help of God and the guid-

ance of his Holy Spirit to prove to our readers, that while perhaps the Bible does not directly point out or describe the kind of clothes, yet it does bind upon the members the obligation of wearing the kind of clothes which the church designates for them to wear.

In calling our attention to personal consecration, we wish to give an example, which is recorded in the Old Testament, that of the people of Israel.

"For Moses had said, consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." (Exod. 32:29.)

The reader will remember how Aaron had made the people "naked unto their shame: among their enemies. Then Moses gave them the call to consecration, asking them this question:

"Who is on the Lord's side?" This call demanded a separation, and we find Levi and all his sons separated themselves, and power was given unto them that day, and they slew that day about three thousand men. The same kind of a call

comes through our text, for a separation from the world, a crucifying of the fashions and passions of the human body. In this call by Moses we find a separation by death, they were to "slay every man his brother, every man his neighbor." This is typical of the Christian consecration, they are to slay their own will, which also requires a separation by death, a dying of the old life of sin, to a resurrection to new life of righteousness.

The consecrated life is dead to sin, we give our bodies, and there is a crucifixion of our old man.

Let us now notice some of the characteristics of the consecrated or surrendered life of non-conformity.

First Paul describes it as death to sin. "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2.) And verse seven says, "For he that is dead is freed from sin."

We cannot live in the flesh and please God. Transgression of the law is sin, then if we are patterned after or fashioned like the people of the world, following the fashions and passions of the world, having a mind to do and be like the

people, who walk in darkness, we become sinners and are conformed to the world.

Then the human body that is presented "unto God a living sacrifice, holy and acceptable unto him," can not be decorated with immodest apparel, vulgarity of dress, with painted lips, painted finger nails, decorated "with gold or pearls or costly array."

Neither can that human body give way to the desires of the flesh in intemperance, lusting after the appetites of liquor or tobacco. Neither can it give place to fornication, adultery, idolatry, revellings, murder nor any other work of the flesh.

Hatred, variance, emulations, wrath, strife, seditions, envyings, dishonesty, are characteristics that are to be put away from our lives, if we live the life of non-conformity.

These are sins, and must be put away. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.)

When dead to sin or consecrated then we live spiritually. Paul says, "I am crucified with Christ: never-

theless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.)

"And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.) How can any body be presented, holy and acceptable unto God, fully consecrated, and conformed to the church and at the same time live subject to the ordinances of this world or patterned like the people of the world?

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using); after the commandments and doctrines of men?" (Col. 2:20:22.)

Christians are dead to the things of the world. "For ye are dead, and your life is hid with Christ in God." (Col. 3:3.) "It is a faithful saying: for if we be dead with him, we shall also live with him." (II Tim. 2:11.)

For this purpose Christ died, "Who his own self bare

our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed." (I Peter 2:24.)

In part two we wish to notice that the consecrated life consists in the submission of our wil, to God's holy and divine will.

Great Bend, Kans.

NEWS ITEMS

CERES, CALIF.

Pleasant home congregation closed a two weeks' meeting November 15th, with a love feast on Saturday evening. Bro. Roesch officiated at the love feast. He preached the whole gospel and we were built up spiritually and were reluctant to see him leave, and we pray God's blessings on him in his efforts elsewhere.

We had with us Bro. E. W. Pratt of Wenatchee, Wash., Sister Amanda Van Dyke of Newberg, Ore., and Sister Katie M. Myers of Pasadena for part of the meetings and love feast. We were glad for the presence of those from other churches. Sister Myers is a member here.

Bro. Roesch preached the dedication sermon of our church in the afternoon of the 15th. On account of conditions that exist, that we cannot help, we did not have our

District Meeting. We do not have meetings at night now, which we regret very much.

Pray for us that we may hold out faithful.

Emma Ruff, Cor.
Route 1, Box 435.

WEST FULTON, OHIO

The West Fulton Dunkard Brethren met in council meeting Saturday afternoon, November 21st, with Bro. Abram Miller in charge. Meeting was opened by singing hymn 704. Bro. Butts then read John 17.

All business was disposed of in a Christian manner. We elected Sunday school and church officers, with exception of teachers, at this time. Bro. Abram Miller was re-elected elder.

We were glad to have Bro. Melvin Roesch with us in our series of meetings, which began September 13th, lasting two weeks. Although none were added to the church at this time we feel Bro. Roesch's efforts were not in vain. One young man was received by Christian baptism just recently.

Pray for the work at this place that we might live faithful until death.

Orpha Beck, Cor.

CARTHAGE, VA.

The Carthage congregation met together on September 12th for our love feast. We were made to rejoice to have with us Elder Ord Strayer and family of Vienna, Va., also Sister Good from Dayton, Va. Elder Strayer preached Sunday

morning at our regular C. O. reunion which was held this year at Bro. H. C. Spangler's home. Sunday evening Bro. Strayer preached at Oak Grove. These services were a real spiritual uplift. We have set aside each Tuesday night for the study of our Polity Booklet. We would be glad to have any of our members to come and worship with us anytime. We hope to have a church house in the near future.

We ask the members of the Dunkard Brethren to remember us at the throne of grace.

Hayes Reed, Cor.
R. 4, Box 268, Roanoke, Va.

MT. DALE, MD.

The love feast of the Mt. Dale congregation was held October 31st, commencing at 2:30 p. m. Ministering brethren present were: L. B. Flohr, O. L. Strayer of Vienna, Va., Bro. W. H. Demuth and Bro. Shelly of the Waynesboro congregation and Bro. Eckert of Mechanicsburg congregation.

We received very good instruction and admonition and encouragement through the messages of these visiting brethren, and feel that we have been made stronger spiritually. Bro. L. B. Flohr officiated and gave us some good instructions and advice during the love feast service.

Our hearts were made sad one week later when one of our number who took part in the love feast service, was taken seriously ill with pneumonia and passed away the following day. Pray for the work and those of this place.

Joshua A. L. Dice.

WAYNESBORO, PA.

The Waynesboro congregation closed a two weeks' series of meetings November 22 with Bro. W. A. Taylor of Oakland, Md., as evangelist. He labored earnestly in these meetings and we were made to rejoice when two were added to the church, one by baptism and one on former baptism. We feel the church has been strengthened and much good accomplished.

Our love feast was held Thanksgiving day, November 26th. We had a very spiritual meeting. Many from other congregations came and enjoyed the day with us. Visiting elders present were J. L. Myers, A. G. Fahnestock, W. A. Taylor, L. B. Flohr, O. L. Strayer, A. B. Rice, Jos. H. Myers; Ministers Joshua Rice, Donald Ecker, Dewey Shaffer, Clarence Stump.

We wish to thank all who came and worshipped with us.

Sister Mildred Demuth, Cor.

TANEYTOWN, MD.

September 16, 1942, we, the Walnut Grove Dunkard Brethren, met for regular council, the meeting was opened by singing hymn 210, reading Rom. 12 and prayer. Our Eld. T. C. Ecker not being able to conduct the meeting our assistant, Eld. A. G. Fahnestock took charge of the meeting.

The visiting brethren gave their report, found all in peace with one exception, which was disposed of in a Christian manner. Preparation was then made for our love-feast which was held October 4th.

We had all days services with a goodly attendance from the adjoining congregations, which was greatly appreciated. Ministers present were: Elds. J. L. Myers, Joseph H. Myers and C. M. Stump from the Shrewsbury congregation, Henry Demuth, Waynesboro, Pa., Emmert Shelly, Waynesboro, Pa., Joshua Rice, Mt. Dale, Md., Elder A. G. Fahnestock, Lititz, Pa., O. L. Strayer, L. B. Flohr, Vienna, Va., David Ebling of Bethel, Pa. Fro. Flohr officiated. We sure had some good admonitions during the day, with 64 communicants surrounding the Lord's table in the evening.

We heartily invite all to return again at any time. Service every Lord's day morning. We are few in number yet we feel if we are in the Spirit the Lord will be with us.

The following brethren came and encouraged us during the past year: February 1st, Bro. Joshua Rice; February 15th, Eld. Henry Demuth; March 15th, Bro. Emmert Shelly; June 21st, Bro. Clarence Stump; June 28th, Eld. A. G. Fahnestock.

We surely appreciated their coming, also the lay members who came and worshipped with us.

We have been a little handicapped with sickness in our number, our deacon brother has been poorly, but glad to say is on the mend. Our elder at present writing is bedfast, we ask an interest in the prayers of the faithful, as we are living in perilous times, that we may continue faithful to the end, as the crown is only at the end.

M. E. Ecker.

DIVIDING THE DOLLAR

According to Bruce S. Wright in

the "Arkansas Baptist," every United States dollar is divided approximately as follows:

- 24 cents is spent for living costs.
- 21 cents for luxuries.
- 12 cents is wasted.
- 11 cents for miscellaneous.
- 10 cents is invested.
- 10 cents for government.
- 9 cents for crime.
- 2 cents for education.
- 1 cent for the church.

Wishing you a happy and prosperous New Year.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—Matt. 1:1-25.
- Jan. 10—Matt. 2:1-23.
- Jan. 17—Matt. 3:1-17.
- Jan. 24—Matt. 4:1-25.
- Jan. 31—Matt. 5:1-30.
- Feb. 7—Matt. 5:31-48.
- Feb. 14—Matt. 6:1-18.
- Feb. 21—Matt. 6:19-34.
- Feb. 28—Matt. 7:1-14.
- Mar. 7—Matt. 7:15-29.
- Mar. 14—Matt. 8:1-18.
- Mar. 21—Matt. 8:19-34.
- Mar. 28—Matt. 9:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 3—Creation of Heaven and Earth. Gen. 1:1-19.
- Jan. 17—How and Where the First People Lived. Gen. 2:8-17.
- Jan. 24—Adam and Eve Yield to Temptation. Gen. 3:1-13.
- Jan. 31—Result of Disobedience.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
Taneytown, Md.
- L. B. Flohr, Vice Chairman,
Vienna, Va.
- Theo. Myers, Secretary,
North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
- J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

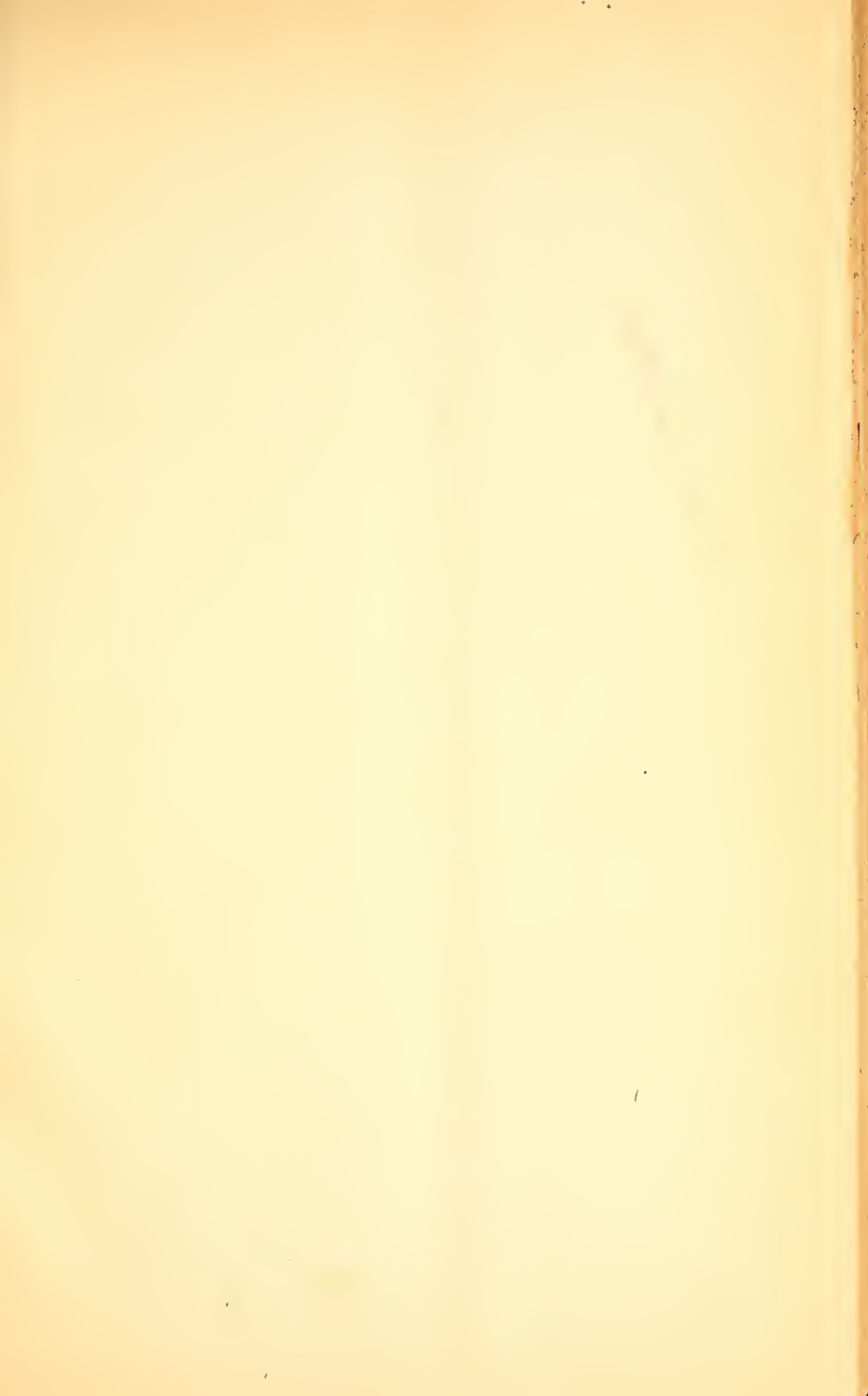
- B. E. Kesler, Chairman,
Goshen, Indiana.
- J. Harry Smith, Secretary,
Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
North Canton, Ohio.
- Harry Andrews, Secretary,
Empire, Cal.
- Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Gen. 3:14-24.

- Feb. 7—What Hatred and Jealousy Will Do. Gen. 4:1-15.
- Feb. 14—Noah and the Ark. Gen. 6:9-22.
- Feb. 21—God's Power to Destroy the Wicked. Gen. 7:11-24.
- Feb. 28—God's Call and Promise to Abraham. Gen. 12:1-9.
- Mar. 7—Abraham the Peacemaker. Gen. 13:1-13.
- Mar. 14—Abraham's Concern for Loved Ones. Gen. 18:17-33.
- Mar. 21—God Spares Lot's Family. Gen. 19:12-29.
- Mar. 28—Abraham Offers Isaac. Gen. 22:1-19.



BIBLE MONITOR

Vol. XXI

January 15, 1943

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A FIRM FOUNDATION

As we launch out into the year 1943 we are confronted with uncertainties, confusion, problems and difficulties, the like of which we have never experienced. There are issues which we must meet that not only vitally affect our lives in this world but may determine the eternal destiny of our souls. These matters should impress us with the seriousness of life and the need of careful and prayerful consideration in all the decisions which we may make.

Under the present condition of the world we would indeed be in despair and life would not seem worth while, were it not for the fact that we have an unchangeable criterion—the Word of God—to throw light upon the darkness, to sustain us in

the uncertainties, to clarify the confusion, and to solve the problems and difficulties with which we have to do.

In every age, in every generation, in peace, in war, under every condition of the human family, the word of God has been a safe standard or rule by which correct judgment could be formed to direct human kind in the way which was for their good. In the records of the past it is revealed that the great majority were not willing to be guided by the instructions of the Lord, but those who did accept the light and abide by it, received the blessings and were abundantly provided for in times of trouble.

With all of the changes that are taking place and with everything so uncertain, it is indeed a consolation to those who fear God

and keep his commandments that there is One, who does not change, and whom we can look to and depend upon for our safety and welfare here, and in the great hereafter. His message in the ages of the past was, "I am the Lord, I change not."

All down through the ages our God has manifested his displeasure with the wickedness of men and warned them of the consequences. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and turn aside the stranger from his right, and fear not me, saith the Lord of hosts." (Mal. 3:5.)

Under our dispensation the word of God has come to us through Jesus Christ our Lord. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1-2.) This gospel of our

Lord is the only safe and enduring foundation for our faith, and the only means of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) He is an unchangeable Christ and his gospel shall endure for time and for eternity. "Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8.) "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.)

It is through this Christ and his saving gospel that we are able to escape the corruption that is in this world through lust, and enjoy the exceeding great and precious promises of the children of God. It is through his atoning blood and saving grace that we can become partakers of the divine nature and enjoy all things that pertain unto life and godliness. This gospel in practice leads to a life of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. If the nations of the world would accept this Christ and apply his gospel to their living,

these great problems confronting them would be solved.

It is true in our time, just as it has been in the past that the great majority of people are not willing to hear the word of God. Nevertheless, those who do hear and obey, will receive the blessing and will be safely cared for and abundantly provided for until the Lord shall come.

Knowing these things, those who are true to their Lord need have no fear what the future may hold, for the Lord with a strong and mighty arm shall keep watch over his people.

How firm a foundation, ye saints of the Lord,

Is laid in your faith in his excellent word!

What more can he say than to you he hath said

You who unto Jesus for refuge have fled?

In every condition in sickness, in health,

In poverty's vale, or abounding in wealth,

At home and abroad, on the land, on the sea

As thy day may demand, shall thy strength ever be.

E'en down to old age, all my people shall prove

My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,

Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned

for repose,

I will not, I will not, desert to its foes;

That soul, though all hell should endeavor to shake,

I'll never, no, never, no, never, forsake!

CONSECRATION AND UNIFORMITY

Wm. Root

Part II

The submission of our will to the will of God, is the result of inward laws, or condition of the heart. We cease to conform to this world and conform to the wishes of the church, when and only when we have the desire in our heart to do so, this is consecration.

David said, "I delight to do thy will, O God: yea, thy law is within my heart." (Psa. 40:8.)

Again he said, "Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness." (Psa. 143:10.)

Jesus commanded us to pray, in submission, "Thy kingdom come. Thy will be

BIBLE MONITOR

West Milton, Ohio, January 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

done in earth as it is in heaven." (Matt. 6:10.)

Submission to the divine will establishes a divine relationship. (Matt. 12:50. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Then if we wish to be recognized as a member of the family of Christ, we must do the Father's will.

Paul says, "For this is the will of God, even your sanc-

tification, that ye should abstain from fornication." (I Thess. 4:3.) Sanctification and consecration are very closely connected, to the writer sanctification means to set apart for a holy use or purpose, while consecration is a giving of our all, unreservedly to be used in that holy purpose.

Christ our Master was the perfect example of submission. "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matt. 26:42.) He submitted himself even unto the death of the cross, it was his Father's will.

Submission then is the rule for our every day life, so then when we are asked by the church to conform to its rule we are duty bound to submit.

But some brother or sister may say, does the Bible teach uniformity, uniforms? We answer, yes, to a certain degree, it teaches uniformity, so far as identity is necessary.

When the apostles taught that, "Whose adorning, let it not be that outward adorning of plaiting the

hair, and of wearing of gold, or of putting on of apparel;" and "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Pet. 3:3; I Tim. 2:9-10.) They taught lessons or standards of modesty, to be observed in the appearance of Christian women.

Well some one objects, again saying, this still does not teach uniformity in appearance.

Supposing, we cannot find a scripture text which says in so many words that we are to wear uniforms, or all look alike, wearing the same kind of clothes, is that proof that they are unscriptural?

Well one says, there's no scripture for it and I am not going to wear it. The writer, by the help of God and the direction of the Holy Spirit, will try to show you beloved, that there is scripture for it, if not directly, then indirectly, which binds it or makes it obligatory upon all the members, every one of them to wear it, since it is the rule of the church.

Look into your Bibles and see what God has taught concerning uniformity. Early in the history of the world, even at the creation, God taught it. (Gen. 1:11.) "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

The 24th verse says, "And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

At this point we wish to call attention to the appearance of human creatures, man who is made in the likeness of God should appear or clothe himself as a man, with a uniformity of dress, likewise woman who is another creation or creature should appear in a separate garb or dress from that of a man, should wear a uniform (clothing) to distinguish her kind and not wear that which pertaineth unto the man.

In olden times for the woman to wear the mans clothing was an abomination unto God, we believe it

is still the same today. But how does this effect the women of our fair land to-day?

But the Christian does not conform to this world.

Every fruit, creature after his kind, we creatures are to be fruit bearers. Jesus said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (Jno. 15:5.) The exterior shows the class, then the life or fruit will show the quality.

Reader take warning. Man may deceive man for a little while, but can never deceive God. "Be not deceived, God is not mocked, for whatsoever man soweth that shall he also reap." (Gal. 6:7.)

Now note—Uniformity under the law. (Num. 15: 37-39.) "And the Lord spake unto Moses saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringes of the borders a ribbon of blue: and it shall be unto you for

a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring."

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together. Thou shalt make the fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." (Deut. 22:11-12.)

In these texts we have a mark of distinction of appearance for God's people, (identity) under the law, someone will object again saying, we are not living under the law, and so we are not living under Moses' law, but we are none the less responsible to the law of the Spirit, the law of Jesus Christ.

Now we will show that we are responsible under the law of the Spirit the law of Christ, that every member is under obligation to obey the doctrine of uniformity, bound upon them by the church, through the gospel. First Jesus said, "Thou art Peter, and upon this Rock I will build my church and the gates of hell shall not

prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

The church has bound on earth the doctrine of nonconformity, and Paul says, we are not to be conformed to this world, and if not to this world then we are duty bound to conform to the rules of the church.

The God-given principle of nonconformity was given by the Holy Spirit coming from the council chambers of heaven, while the rule of action for carrying out that principle, the means of carrying it out was bound by the church on earth and we believe is bound in heaven.

Someone still may say brother, you have not proven that we as members are to obey or abide by that rule.

Now listen to what the law of Christ says, "Neither pray I for these alone, (the apostles) but for them also which shall believe on me through their word; (for us) that they all may be one; as thou, Father, art in

me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:20-21.)

At this point we call attention that nonconformity applies to our conduct, our speech, as well as to our appearance. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Now listen to what Paul says again, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16.)

Now most all will agree that modest apparel (attire) is taught in the scripture, but some object when the church teaches uniformity, now you tell me how we can "all walk by the same rule, mind the same thing" without a rule or uniform to go by. Impossible, there must be the means of carrying out the divine principle, or else if I adopt one rule and brother A, another, while brother B has another, confusion will be the result,

hence they can not walk by the same rule and in the same mind.

This is not all, hear the word now. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17.)

Brethren and sisters, who is it that is to watch for your souls? Those who have rule over you, the officials of the church, not only the elders, but the ministers and deacons as well, you are commanded to hear them.

In conclusion of this subject, "Therefore we conclude that a man is justified by faith without the deeds of the law.

Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." (Rom. 3:28-30.)

If God wanted the Jews, (circumcision) under the law, to be identified by their appearance, isn't it reason-

able he would want us, the church to be the same? "For there is no difference between the Jew and the Greek: for the same Lord is over all, is rich unto all that call upon him." (Rom. 10:12.) What hinders one from lining up with the church on nonconformity? We say it is a want of submission, consecration.

We should wear the church uniform, because we love to wear it, not because we have to wear it, and be obedient. Brother, sister, is it a cross for you to wear it? Not if you are truly consecrated. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (Rom. 12:9.)

Great Bend, Kans.

YE ARE THE LIGHT

Mordecai's question, "Who knoweth whether thou art come to the kingdom for such a time as

this?" (Est. 4:14,) flashed a great light on Esther's responsibility before her people and before her God. It was as if he had said to her: "Don't think that you face this danger by mere chance. The sovereign will of God ordained that you should be where you are and what you are for the very purpose that you should act to save your people. If you fail now, your whole life is meaningless; it will not fit into God's plan."

That was a fearful crisis for the Jews, and it brought Esther into a hard place. But the stirring challenge of the situation as it was interpreted by her uncle brought that splendid response from Esther which made her, under God, the deliverer of her people.

I wonder if I may be permitted to make an application of this Bible story to our own day? Are we not accustomed to think of ourselves as having come upon the present scene of world conditions almost by chance? We ought to give ourselves a mental prodding and wake up to realize that it is not by chance that our lives are being lived right now rather than, say, in the

Victorian era or several centuries ago. God has placed us on His earth to live our lives "now" because He has something for us to do to carry out His plan for the world in just such times as these.

And what times they are! Has the world ever passed through such convulsions as are shaking it today? Never has the entire world been so divided against itself as it is now. Never before have men so enlightened plunged so deep in cruelty, hate, and terrorism, nor on such a fearful scale.

Think of it! The world is asking to be led! Groping in the dimness of this cloudy day, they plead for leadership. And did not our Lord declare to His church, "Ye are the light of the world?" Surely God has placed His church here so that she might point the way with unerring finger for those who cannot see it for themselves. And when we speak of the church, it means you and me. Every one of us, if we are true to our testimony, should be casting a ray of light on the pathway for those who walk by our side. Every child of God ought to understand the

times in the light of God's Word and should be able to point the way out.

We ought to know that this war will certainly not end warfare. Rather, we are in a position to point out that it has certain definite lessons to teach us. I was amazed and grieved to learn that a great Christian leader, a man known and respected the world around, declared recently that it was his conviction that after this war we shall surely have a better world: that the rising generation will not tolerate the social injustices and economic irregularities which (according to him) were the cause of this conflict. Every man who has access to the Word of God ought to know better than this. And common sense would lead us to see that if people who have shared the benign influence of Christ's kingdom can lift themselves up against all the human race to drag it in chains at their heels, then there are depths of selfishness and greed and every evil thing still to be found in the hearts of men as deep as ever in the past. That is the first and greatest lesson this war has to

teach us.

And the second is like unto it. Let me remind you that it is not a long time, as the life of nations goes, since Germany was the light of the world; for from her sounded forth the rallying cry of the pure gospel which not only promised salvation for all eternity, but also dealt effective blows against that Romish tyranny whose weakening meant the first move towards the freedom of common men and women for which we fight today. Let us never forget that it was the glorious Reformation which set our western civilization moving towards the goal of civil liberty.

But as time went on, Germany swung away from simple faith in the Word of God and became the source of a so-called theology which was nothing but agnosticism. Even worldly historians find it easy to trace the present scourge that lashes the world to that departure from the Bible; and are we in Anglo-Saxon countries too blind to apply the lesson to ourselves? What about the fearfully speedy rush of our own people away from God, His house, His laws, and His ways? And when

we turn to our national leaders, there is little to quiet our alarmed minds. A few, it is true, mention the name of God occasionally, and He is acknowledged by the appointing of national days of prayer once in a while. But the life of most of our principal men tells too clearly that they have little personal interest in God and not much respect for His ways and His demands. I have been shocked at the way public men use profanity in speeches broadcast by the radio and the press. And this leads me to mention the vile stuff that is offered us in novels that are hailed as masterpieces of this generation. Literary heroes are paraded before our eyes, often in obscenity, while God's holy laws of purity are brushed aside to make way for the unbridling of the passions of evil men in such a way that one would think there could be no room for protest!

Do these things not stir us? Do they not arouse our indignation? Are even we ourselves, whom Jesus called the light of the world, blinded so that we cannot see the trends of life about

us? I firmly believe that if our people are not soon stopped in their turning from God, another thirty or forty years may see the world writhing under the scourge of a war into which it will be cast by our own Anglo-Saxon people. That is the second lesson that the present war ought to teach us. Germany is our warning; must we let her also be our example?

Now where is this message being sounded forth? Here and there, thank God, there are a few men with clear vision and bold hearts to declare it; but that is not nearly enough to meet the need. The world is not taking them seriously. And the church, which ought to be able to step right in and speak with authority to a world that is asking to be shown the way, is largely silent. Oh, that God would raise up a man who would be clothed with a prophet's authority, to speak with a commanding voice with a prophet's message and a prophet's unction, to protest in God's name against evil, and call men back to Him! Surely this is the Church's great hour of opportunity. What a tragedy if she lets

it slip past!

"Who knoweth whether thou art come to the kingdom for such a time as this?"

Yes, you have your part, a God-ordained task to perform. What about calling mightily upon Him to raise up a prophet in our day? Why not cry to Him until the anointing from on high comes upon the servant of His choice and sweeps multitudes into His Kingdom. The very greatest service you can render your country is along this line—and you will become at the same time a benefactor of the whole world.

And then there is our soul-winning work and our missionary program. Too often we are more interested in embellishing our church building than in raising our missionary pledge; too often we are more willing to pass on a word of gossip than to get down on our knees and pray for the needs and problems that press so heavily on the missionary in the regions beyond. For, after all, we must ever keep before us the fact that the one hope of our war-sick, wicked world is the coming

of the Prince of Peace—that day when this gospel of the kingdom shall have been preached in all the world. Even now the shadow of Antichrist is lying across our way, and the twilight of the age is upon us; so that there is an urgency that cannot be over-emphasized in the call of our Master to real consecration and sacrifice.

Brother, are we awake to our situation? We call ourselves servants of Christ; our eyes have seen the heavenly glory, and we are traveling towards our home above. Can it be that we will still give our time and attention unduly to mere things, to money, business, and social pleasures? Are we going to continue to live our silly little lives in the petty circle of our selfish interests while the world about us is on fire? God help us, lest we fail His purpose in such a time as this!

Sel., J. H. Smith.

JOIN THE MINORITY

A gentleman said to John B. Gough, as if it were a discouragement, "You are in a minority."

Praying men are in a minority. Bible-loving men are in a minority. Men who honor God's house and God's day are in a minority. "Follow not a multitude to do evil." Join the minority. Stand up and stand out for Jesus Christ. Don't muddle to destruction with the majority. The Master says, "Broad is the way that leadeth to destruction, and many there be which go in thereat."

The majority has had its way, and has brought mess, muddle, and war. The majority has failed us. Join the minority. Come to the house of God; take down your Bible and read it again; keep the Lord's Day holy. Commence to pray, or to pray again. Give your heart and life to Jesus Christ. Take your part in turning the nation from being a people of God forgetters, to a reverent and godly nation. Begin now; tomorrow will be too late.—Publisher Unknown.

This is the assurance of our blessed Lord to the faithful minority: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

SPIRITUAL AWAKENING NEEDED

The following appeared in the October, 1942 number of the Defender Magazine, published at Wichita, Kansas:

"Spiritual Awakening Needed" is a headline appearing on page A3798 of the Congressional Record dated October 2, 1942.

On that day, Congressman Carl Hinshaw of California had the following article from the pen of Roger W. Babson inserted into the Record.

Readers know that I feel World Wars No. 1 and 2 have come about because the leading nations during the past 50 years have been trying to get on without God. Furthermore, when asked how long the war is to last, I reply: "If it is fought to a finish, will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the ruler of our homes, schools, businesses, and nation."

As my column is supposed to cover only business, real estate, finance, and so forth, it is perhaps out of place to preach this kind of

sermon. I, however, feel that it is absolutely impossible, in the long run, to separate the material from the spiritual. Neither can be put in an airtight compartment. One is the lock and the other is the key and neither can function without the other. Statistics, moreover, clearly teach the following about the business cycle:

Starting at a normal level, business improves until it gets into a period of prosperity. This prosperity develops dishonesty, carelessness, inefficiency, and waste, which in turn result in a business depression. The business depression must continue until the majority of our people repent and substitute honesty for dishonesty, industry for carelessness, efficiency for inefficiency, and thrift for waste. These qualities of honesty, industry, efficiency, and thrift lay the foundation for the next period of prosperity that follows.

Once was the time when economists taught that all wealth is a result of only three factors—land, labor, and capital. Now it is being recognized that there is

an additional factor, namely, sane religion. Let me illustrate: You see a street upon which a man is working with a pick. This is a perfect illustration of "land, labor and capital." The street is the "land," the man is the "labor," and the pick is the "capital." Yet you well know that this combination can be used equally well in destroying the street or in repairing the street according to the religious motive of the man. Hence, it is impossible to fully cover the business and financial situation without a consideration of religion which determines how land, labor and capital are to be used. . . .

Whenever I write along the above lines a flood of letters come in asking me what I mean by a spiritual awakening and how we should adjust our lives thereto. To head off these inquiries, I close with five thoughts prepared by one of my readers—E. W. Bacher of Station A, Route 1, New Orleans, La. Here they are:

1. Life is like a ladder, every step we take is either up or down.
2. Life is a trust that

must be accounted for to God, the soul of the universe.

3. Life demands that we be decent and cooperate with every good that we can, and be happy in "learning the luxury of doing good."

4. Life proves that nothing worth while and well done is ever wasted. If we do our best in everything we do, we will become able to do still better. Also, let us remember that moderation in everything is the key to good health. "Waste not, want not; live and let live."

5. Life requires that if we want real true friends we must be sincere ourselves and be trustworthy in everything, helping to make the world a better place to live in.

When the nation—and especially its leaders in Washington—base their actions on these five simple principles, we will have a spiritual awakening.

WILL IT EVER COME BACK

Elmer Wickel

We hear so much lament-

ing in this, our day, that the good old days are gone. Well, if they are gone, who is to blame. How much of an effort is put forth to stem the tide of still drifting farther away. How much are the officials of the churches doing to keep the church clean, how many little foxes are in now, what are they doing to keep them out or put them out? No church can make the world believe that the church does not see all these little things that have crept in. I am wondering what some will say when they stand before the judgment bar of God. Yes, some can say I have preached against all those things but how many have Christian grace enough to go to the individual and tell them their faults face to face? How many are in the church, that when they go out in the world, they look like the world, they dress like the world, they deal like the world. They are only known when they are in the church house, and then when some strangers attend services even they can not tell some that belong to the church of Jesus Christ.

Can we as the Dunkard

Brethren church, say we stand for the same doctrine? Can we say we have the same discipline? Can we say we stand for the good old church? We hear some say, let's have the good old church, that is what we all ought to stand for, but how shall we begin? Well suppose we begin at ourselves.

Oh, some will say, I am alright; our church house is plain. That sounds good, now since we have come thus far, why not go just a step farther. I am wondering if those that are crying for the good old church, are they crying for the good old homes. How would they, that live in that house want to convince anyone that they long for the good old way.

Now if we do honestly want to come back to the good old way, why don't we do what we have promised the Lord? Can the churches say this day, that they are as close to the doctrine and principle as our fathers were? Yes, let's all say we want the good old church and let us all begin right at home with ourselves. If I set myself in order, and we all do, then we have the beginning, but I fear the

church has forgot how to control it.

We have in the Church Polity, that brethren wear their beard and hair in sanitary and becoming manner and coats with the stand-up collar. Does this suffice? Uncle Sam's boys all have the stand-up collar—does it stop there? Not by any means. Their suits are one and the same style. He does not say to his recruits, you may wear out your old clothes, then you must put on another suit. No sir, he has a tailor that makes one for his boys and they put them on right away, and they fit to, and they all look alike, and are made alike.

If the world can control in this manner, I wonder what is wrong with the greatest and highest body in this world. In years gone by, the plain people had a tailor in the neighborhood, that made their plain suits, and they were all made alike. Now some have the stand-up collar, but the other part is made like the world. I think there is plenty of room to ponder over this form of doctrine.

Will we ever come back to the good old church? We can all come back if we

follow the plain teachings of our Master and let him lead us all the way.

R. 1, Bernville, Pa.

THE ENDURANCE TEST

“He that shall endure unto the end, the same shall be saved.” (Matt. 24:13.)

Twice during our Savior's earthly ministry, He gave utterance to this statement. And since it is the desire of everyone to be saved ultimately, these words which are authoritative coming from the Son of God Himself deserve the most sober consideration. Incidentally, it may be observed that Matthew records the declaration in both instances. The wording is slightly different but it is the same idea in both places. It may be that the significance of the text lies partly in its connection with the persons addressed, and the time it was spoken.

It was first spoken to the chosen twelve, in Matt. 10:22. Christ had selected twelve men from the company of His disciples and ordained them as apostles. They were commissioned to go forth and preach, and it

was promised that power to heal the sick, cleanse the lepers, raise the dead, and cast out demons would attend their ministry. This was no little honor and they might have been in danger of feeling too much exalted in the exercise of such power. This would have been detrimental to them. We do know that later when the seventy evangelists were sent out to preach in the cities, through which Jesus intended to pass on His final journey to Jerusalem and returned rejoicing because the demons were subject to them that they were warned against a pride that might result from such rejoicing. Jesus cautioned them not to rejoice in their power, but rather because their names were written in heaven. He enforced the warning by citing the awful plight of Satan who fell into condemnation through pride.

There is, however, another side to the position of a minister, which also requires a spirit of endurance. And this He points out, saying, “I send you forth as sheep in the midst of wolves, and ye shall be hated of all men for my name's sake.”

He would have them know that they would not always be welcomed and honored, but called upon to suffer many things unpleasant in the natural. Therefore, if they would be saved and receive the imperishable reward promised to the faithful, it would be necessary to set themselves to put up with things as they might come. There is nothing better for himself and for others than for a minister to start and remain faithful to the end. This furnishes a most inspiring and ennobling example. To fail is very demoralizing, and may weaken the confidence and faith of others. The devil is aware of this fact and accordingly directs his big guns at the ministers of the Gospel. Hence, Christ would have us keep in mind, that it is not enough for one to qualify himself for the gospel ministry and experience a degree of success for a few years; but the thing for which we are going to be rewarded, is that perseverance which endures until the last battle is fought. And when one realizes that man cannot be actuated by a nobler motive, and nothing can be of greater profit in life, in death, and in the world to come, there is all the inspiration needed to give courage and boldness to face the fiercest conflict that may come. As the Apostle Paul stood in the gateway of death, by a horrible manner of execution, he had no fear. His testimony was, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." As he approached the confines of eternity, and closed his eyes to the perishable things of the world, the glories of heaven burst into his vision and he beheld the crown of righteousness to be placed upon the immortal brow of the faithful.

The second time Jesus spoke the words under consideration, however, was on Tuesday evening of Passion Week. And its connection suggests a more general application of the truth. As He with the disciples left the temple, His attention was called to the magnificance of the building. And He remarked, "There shall not be left here one stone upon another that shall not be thrown down." When they

had reached the Mount of Olives, the disciples asked Him, "When shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" In reply to this three-fold question He drew a dark picture of the conditions which would prevail in connection with the things foretold. Such conditions He pointed out, would try the souls of men to the limit. Many would be deceived, and offended, and lose their faith and love, and only those enduring to the end would be saved. Jesus would have all to see that it is not the favorable start that counts so much, but the perseverance that holds on and out to the end. What He says to ministers, He would impress upon all. Every child of God is a target for the devil, and there are spiritual foes on every hand who are ready to hinder and destroy that person who is trying to do the will of God. But while some wane in love and grow cold, others will keep fervent in spirit serving the Lord.

Endurance is the sure mark of genuine faith, and without this there is always a question. Fruit is the

vital and final test of saving religion. When King Darius had been tricked into signing the paper that sent Daniel to the den of lions, he said to the illustrious statesman and prophet, "Thy God whom thou servest continually He will deliver thee." It was the constant faithfulness of Daniel that convinced the king, and it is the same devotion that satisfies you and me with respect to ourselves and others.

We should thank God, that failure is not a necessity, and there is always some cause for which man is responsible when he does fail. Perhaps the whole trouble is comprehended when we say, that it is the result of neglect or refusal to give heed to the Divine warnings and obey the Word of God. When we listen to the instructions of Jesus Christ there is not any danger of failing. We are warned against giving place to the world, the flesh and the devil. But the world entices, and the human will reason that we ought to have thus and so, but the person who seeks peace and rest in worldly things, is looking for it in the wrong

place. When the devil sees we are enduring, he insinuates that there is nothing to religion. He would undermine the foundation and destroy our fortitude by causing us to question the truths of the Bible. We must hold firmly to the Word of God, which has stood the test through the ages. It may appear to some that the Gospel is a failure, but not so, it is only man who fails. It is Satan's work to destroy the foundation, and deprive man of the only means of patient endurance and holy living.

Finally, it not only means our eternal salvation to endure to the end, but it is to the honor of Christ the great Captain of our salvation. It magnifies the power of His gospel. He came into this world to redeem and lead men to glory. When they profess faith and fail to hold out to the end, it robs Him of that honor that belongs to Him as the Savior and Preserver of His people. We should have one aim, and be resolute in our purpose to endure to the end. Notwithstanding the severest trials, it is possible to endure. The promise, "My grace is sufficient for thee" was meant

for all. To think otherwise would rob Christ's words of the meaning He intended them to have.

There are millions who have endured, and myriads more who will. If one can, it is possible for all. Jesus the Captain of our salvation has gone through everything that can come to you and me. It is written, "No temptation has come upon you that is not common to all mankind. God will not fail you, and He will not allow you to be tempted beyond your strength; but, when He sends the temptation, He will also provide the way of escape, so that you may have strength to endure." Accordingly, there is nothing left for us, but to be true. "The love of many shall wax cold, but he that shall endure to the end, the same shall be saved." Have you given yourself into His hands to be kept by the power of God through faith unto salvation ready to be revealed in the last time?

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Sel., Lucy Klepinger.

NEWS ITEMS

McCLAVE, COLO.

On October 5, 1942, Bro. J. P. Robbins of Potsdam, Ohio, began a series of meetings at the Cloverleaf Dunkard Brethren church, continuing through October 17th.

All day meeting October 16-17, with love feast the evening of the 16th.

Bro. Robbins preached the Word in a very forcible way. The seed has been sown. What will the harvest be?

That depends on each one of us, young and old, how we heed the Word.

We were glad for the visiting brethren and sisters from other fields.

May it be the earnest prayer of everyone that we may be drawn closer to God ourselves, that we might be able to draw others to him.

Sister Bessie Pease.

PLEASANT RIDGE CHURCH

The Pleasant Ridge Dunkard Brethren church met in quarterly council meeting November 21, 1942. Bro. Vern Hostetler read part of the 15th chapter of Acts. Our Elder, D. P. Koch chose Eld. D. W. Hostetler to lead the meeting. The reading of the clerk and also the treasurer's report was read, which was very encouraging. Next was the church visit report, which found all in love and union.

Bro. Koch and also Bro. D. W.

Hostetler and Bro. Vern Hostetler gave some very good talks to our young people to be careful not to follow the foolish fashions of the world if we wish to be a child of God.

Next the officers of the Sunday school were chosen. Brother Loyal Martin was chosen for superintendent, Bro. Emery Clapper assistant superintendent; Sister Vera Martin and Bertha Hicks as choristers. D. P. Koch was chosen for Elder and Bro. D. W. Hostetler as assistant Elder as this was Bro. Koch's request to have a helper for the coming year.

May we all live the Christ life in these perilous times that we might all be ready when the Lord shall call us to change time for eternity.

Our revival meeting began November 1, 1942, held by Bro. Henry Bessie of North Canton, Ohio, which was very well attended. Certainly all enjoyed his wonderful messages. Surely the Lord was with him. We hope and pray the Lord will give him health and strength that he may live for many years to preach the whole Dunkard faith and we might also stay by the old ship, Zion. There were four young men who were willing to give their hearts to the Lord. We rejoice to see these young men make the start before they get far away in sin.

This revival meeting closed with a love feast. There was about 120 who attended and communed.

H. A. Throne, Cor.,
Pioneer, Ohio.

PLEVNA, IND.

The Plevna Dunkard Brethren church met in regular quarterly

council December 12th at 1:30 p. m.

Bro. Koones opened the meeting by reading the 12th chapter of Romans and then he led in prayer.

Elder Peter Lorenz then took charge. We received two letters, Bro. and Sister Clarence Surbey from the North Canton congregation, and we welcome them in our midst.

We had an election of church and Sunday school officers. Bro. Earl Kendall is superintendent and Bro. Peter Lorenz was re-elected as our Elder.

It was decided to make arrangements to have a two weeks' revival meeting two weeks prior to our communion services next fall if possible.

Other items of business were disposed of in a Christian manner.

Our revival meetings closed October 3rd. Bro. A. B. Rice preached some wonderful sermons from God's word.

Although we did not get any new ones into the fold, we believe we have all been built up in the faith and pray that precious souls may yet accept Christ before it is too late. Six of our boys have had to leave their home to go to various camps. One is a young married man. We are planning to send them each a box for Christmas.

Pray for the Plevna church that we may all hold out faithful until the end.

Lela Lorenz, Cor.
R. 4, Kokomo, Ind.

LITITZ, PA.

On November 8th Bro. Robbins came here to hold a series of meetings. He labored hard for Christ

and the church and preached the gospel with power. The meetings were well attended. There was one young sister added to the church by baptism.

On November 14th we held our council. Elder J. L. Myers opened the meeting. Elder Myers and Elder Robbins took the votes for an elder in charge. Elder A. G. Fahnestock was re-elected for three years.

C. M. Johns was re-elected treasurer; Bro. Lloyd M. Fahnestock re-elected clerk and C. M. Johns, trustee. Sunday school officers were elected for the coming year. Bro. Benjamin Reinhold was re-elected superintendent. Bro. Ammon Keller, secretary. The closing prayer by Eld. J. P. Robbins.

Susanna B. Johns,
35 Lincoln Ave., Lititz, Pa.

WENATCHEE, WASH.

Wenatchee congregation met in regular quarterly council December 13, 1942, with Elder D. B. Steele moderating the meeting. Bro. E. Pratt read Colossians 1, and led in prayer.

Church and Sunday school officers were then chosen for the following year resulting as follows:

D. B. Steel, Elder; C. E. Inks, clerk; Sister Edna Wise, correspondent and Monitor agent. Bro. E. Pratt was chosen church trustee for three years. C. E. Inks, Sunday school superintendent; E. Pratt, assistant superintendent.

We are sending our December 13th collection of \$5.86 to the Publication Board.

Bro. Melvin Roesch of Fostoria, Ohio, came to us November 18th and gave us 14 gospel sermons.

The meetings closed Sunday evening, November 29th, our love feast was the 28th of November.

The church here is much encouraged by the messages brought by Bro. Roesch.

We ask an interest in the prayers of the brotherhood for the spiritual growth of the Wenatchee church.

C. E. Inks, Cor.

* * * * *

OBITUARY

* * * * *

DAVID B. EBERLY

David B. Eberly, son of Jacob and Catherine Eberly was born December 14, 1858, on the Eberly homestead, Beaver Creek. He departed this life December 25, 1942, aged 84 years and 11 days, in the home of his daughter, Mrs. Chester Bistline.

One of a family of six children he is survived by one sister, Mrs. Susan Daso of Kunkle and a brother, Jacob of Beaver Creek.

On October 2, 1881, he was united in marriage to Barbara Burkholder. To this union were born two daughters, Ada Bistline, of West Unity and Anna Huffman who departed this life in 1927. He leaves to mourn his departure one daughter of Tonawanda, N. Y.; Frederick Bristline of Akron, Ohio; Mildred Bristline of West Unity; Georgiana Huffman of Toledo, and Charles Huffman of the Royal Canadian Air Force, Toronto, Canada; two great grandchildren, Janet Ann Driftmyer and James Huffman.

In 1883 he, with his wife, was baptized and joined the United

Brethren church of Kunkle. Later he transferred his membership to the Pleasant Ridge Dunkard Brethren church.

Besides the immediate family a host of relatives and friends mourn their loss.

Oh happy soul, be thankful now and rest!

Heaven is a goodly land;
And God is love; and those he loved
are blest;

Now thou dost understand;
The last thou hast is better than
the rest.

That thou dost hope for; now upon
thine eyes

The new life opens fair;
Before thy feet the blessed journey
lies

Through homelands everywhere;
And heaven to thee is all a sweet
surprise.

Funeral services were held December 27th in the Pleasant Ridge church, by the writer, from Job 5:26 and assisted by Eld. Abraham Miller.

D. W. Hostetler.

BRO. KEEFER C. RICE

Bro. Keefer C. Rice, born April 26, 1890, son of C. I. and Mary Rice, died November 8th, at the Frederick city hospital after an illness of one day, aged 52 years, 8 months and 13 days.

He became seriously ill while working in the mountain on Saturday afternoon and lapsed into unconsciousness early Sunday morning and was removed to the hospital with double pneumonia, and died the same evening without regaining consciousness.

He is survived by his wife, Blanche

G. Rice, four sons and five daughters, his mother, two brothers and six sisters and several grandchildren.

Funeral services were held at the Mt. Dale church November 11th at one o'clock, conducted by Elder A. B. Rice, assisted by Bro. W. H. Demuth, A. Taylor and L. B. Flohr.

The church house was filled to capacity as a token of the esteem in which he was held. The church keenly feels its loss, yet he will be missed more keenly in the home.

Joshua, A. L. Rice.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—Matt. 1:1-25.
Jan. 10—Matt. 2:1-23.
Jan. 17—Matt. 3:1-17.
Jan. 24—Matt. 4:1-25.
Jan. 31—Matt. 5:1-30.
Feb. 7—Matt. 5:31-48.
Feb. 14—Matt. 6:1-18.
Feb. 21—Matt. 6:19-34.
Feb. 28—Matt. 7:1-14.
Mar. 7—Matt. 7:15-29.
Mar. 14—Matt. 8:1-18.
Mar. 21—Matt. 8:19-34.
Mar. 28—Matt. 9:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 3—Creation of Heaven and Earth. Gen. 1:1-19.
Jan. 17—How and Where the First People Lived. Gen. 2:8-17.
Jan. 24—Adam and Eve Yield to Temptation. Gen. 3:1-13.
Jan. 31—Result of Disobedience.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Gen. 3:14-24.

- Feb. 7—What Hatred and Jealousy Will Do. Gen. 4:1-15.
Feb. 14—Noah and the Ark. Gen. 6:9-22.
Feb. 21—God's Power to Destroy the Wicked. Gen. 7:11-24.
Feb. 28—God's Call and Promise to Abraham. Gen. 12:1-9.
Mar. 7—Abraham the Peacemaker. Gen. 13:1-13.
Mar. 14—Abraham's Concern for Loved Ones. Gen. 18:17-33.
Mar. 21—God Spares Lot's Family. Gen. 19:12-29.
Mar. 28—Abraham Offers Isaac. Gen. 22:1-19.

BIBLE MONITOR

Vol. XXI

February 1, 1943

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SWORD OF THE SPIRIT

It is evident on every hand that with the conditions existing and trend of affairs in the nations of the world that Christian people are confronted with a mighty warfare. Not a warfare with carnal weapons against our fellowmen in which we destroy life, but a mighty struggle with the satanic host operating within the hearts and lives of our fellowmen. It is because of this enthronement of the satanic power within the hearts of men that we have these wicked conditions about us and the awful war that is in progress. Our aim in this struggle is to dislodge the adversary from the hearts of men and save them from his enslaving and destructive clutches. This can only be accomplished

through the saving grace and keeping power of our Lord and Savior Jesus Christ.

In connection with this struggle the inspired writer instructs us after this manner: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In the light of this inspired revelation it is evident that back of this world conflict and these social and economic disturbances in the nations of the earth, the satanic host is operating in order to get complete control of the human family and set at naught the God of the universe and his reve-

lation through Jesus Christ our Lord. You will notice the record tells us that we shall have to contend with this cunning adversary in "high places." In our civil governments, our states, our municipalities, our local authorities, societies and movements, our churches and our homes. These are high places through which the wiley deceiver operates to accomplish the overthrow of the sovereign power of God and subjugate the human family under his own power and control. This subtil prince of the power of the air has much to do with these despotic decrees and relentless drives against truth, justice, mercy, and righteousness in general on the part of the dictators and rulers of the various nations who have maneuvered the nations into this terrible war that is in progress. It is this vain deceiver that is back of this political, moral, social and spiritual corruption that is plaguing and condemning our generation.

Christian people should at all times remember that there is but one way to successfully contend with this powerful and cunning opponent, and that is with the "Sword of the Spirit." After being equipped with the whole armour of God for our protection, the inspired writer tells us that we should take the "sword of the Spirit, which is the word of God." The reason for the use of this, is, that it is an instrument that can reach and put to flight this evil power. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12.)

In view of these truths the word of God is not only a safe foundation on which to base our faith and construct our spiritual building, but is an effective and powerful instrument with which we can wage a successful Christian warfare against Satan and his human ministers and agents with which we have to deal. Let us not be deceived by these deluded and smooth-tongued ministers of the evil power of our time who would have us believe that we can overcome these evil conditions and enthrone

righteousness and peace on earth in our own way, our own strength, and by a resort to carnal warfare; to do so is but to fail utterly. "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10.)

In these issues that are confronting us the word of God should at all times be our counsellor, and at no time should we make any decisions or take any steps that conflict with its teachings. When we have this as our foundation and as the weapon of our warfare the power of God is at our command, and his will is being done, and whatever the results are whether it be for life or for death, we should be content. Better would it be to die a martyr for Christ and his gospel than to live under the bondage and enslavement of demon possessed men and be doomed for

eternity. May the Lord give us grace to attain unto that fellowship with Christ our Lord that we can declare with Paul that faithful and valiant soldier of the cross, "For me to live is Christ and to die is gain." With this as our philosophy of life these disturbing issues of life will lose their power to alter our relationship with our Lord, or our service to him.

REFLECTIONS

Mabel Wells

Another year is past and gone, never to return. As we have lived it so shall it be. The past year may have brought sorrow and heart-aches to some. Some may have been close to death's door, others may have had a year crowned with joy and happiness.

In exchanging thoughts at Christmas time one dear sister whose past year seemed full of sorrow and trouble said, "The sorrow and suffering I have had has given me more faith, more assurance. He has stood by me in all my troubles. Jesus never fails, and whether the

BIBLE MONITOR

West Milton, Ohio, February 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

New Year holds sorrows or joy, she welcomes it, in this statement. "May it draw us still closer to Him than ever before."

The year may not look bright to us because of the clouds of war and the sorrows of many loved ones torn from the home circle, but many who go to the Savior with their heartaches are going to find Him to be the most precious friend that they will ever have. He will give strength to pass

through. We believe we often must go through trials to recognize His great love for us. Those He called, He loved. In our undone and worthless condition, He called us, because He loved us. He has power to keep all those who come to Him in deepest humility. He wants us to live, not, in our own righteousness but in the righteousness of His dear son. He promises, when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Yes, He will be with us, we shall go from strength unto strength, if we commit all and trust in the Almighty God. His arms are underneath and around about and He will bear us up. Have we not felt His very presence in trial? Have we not seen it with our own eyes? "When thou comest to the waters, thou shalt not go down, but through." Yes, there are the waters of sorrow, seas of trial, bitterest anguish, fiercest pain, rolling surges of temptation sweeping over heart and

brain, and with all His waves and all His billows, He will lead us safely through.

During this time of destruction on every hand comes doubt's insidious undertow. People doubting there is a God because of the suffering conditions of mankind caused by war. But the Christian knows that God is still on the throne and we shall not sink, nor shall doubt drag us down to the depths of woe and despair. He has promised to sustain and keep us—we shall not go down, or under, but He shall give grace and strength to "Pass through."

So let us take fresh courage, be strong in the Lord and when our strength fails in the battle He will come in like a flood, for greater is He that is in you than He that is in the world. Our part is to have faith and trust with all our heart. Faith is the victory that overcomes the world.

It might be well if we would take one last look over the past year and ask ourselves, How much have we done to help the cause of Christ?

Have we been at our place

every time there was services in the house of God? If these privileges were taken from us in the future would we regret the times we missed services when we could have been there?

Have we worked cheerfully?

Have we been peacemakers where there was strife?

Have we done any whispering? A whisperer separateth friends. A whisper wandered round—from lip to ear—from ear to lip—until it reached a gentle heart, and that—it broke. Whispering stops at the gentle heart, that one usually kneels in prayer. How is it with us? Just little things to think about at the close of this year. He that keepeth his mouth and tongue keepeth his soul from troubles. This effects our peace to. How happy we can be and the peace we can have when we have learned the lesson that death and life are in the power of the tongue. We can have perfect peace if we resolve to begin the New Year by keeping our hearts and minds stayed on Him.

There is no room then for

other things and it will be a life struggle to keep us busy until death.

How much have we thought of others this past year?

How much did you do to lift another's burden? Have we witnessed for Christ every opportunity we had?

Have we confessed Him before men? How much have we talked about the goodness of God when we had an opportunity? Has your life left a lasting impression on the character of those it came in contact with or did it leave a strain? Has our love been pure and fervent or was it cold or indifferent? Have you had trials enough to make Christ your most precious friend, has He become real to you and is He your constant companion? In deep humility we submit these few thoughts and a desire that we all might hope and trust and wait upon the Lord. He does not give us a whole year of trials and sorrow all at once for we could not bear it; but He divides the year into months and the months into weeks, the weeks into days and then He tells us not to worry

about tomorrow, but live one day at a time. As we grow older it seems we live a moment at a time. May we ask our Heavenly Father to help us to live every moment of this new year as if it would be our last.

I wish that I could guard my tongue
From saying things that I repent,
Just little things—a word or two;
Sometimes things I never ment.

I wish I'd live my life so well
That never an unkind thought
I'd think;

I'd never have to be ashamed—
My soul would never have to
shrink.

I wish that selfishness and pride
Forgotten would forever be;

I wish that hate had never marred
The life that God has given me.

I wish that I had lived the past
As I shall try to live tomorrow;
For God metes out as we deserve,
Our pleasure and our sorrow.

I wish that I had never done
Many things I've done these years,
And now I pray that God will hide
My life behind a veil of tears.

I wish that I could do my work
And never think about the pay,
To do and say and live my part
A hundred per cent in every way.

The author of this poem is unknown, but it expresses the sincere desire of my heart. Is it your wish too?

R. 3, Lancaster, Pa.

Be not deceived, God is not mocked.

VOYAGE OF LIFE

Ivene Diehl

Life is a voyage. We are sailing on the sea of time on to eternity. This voyage is not all easy, smooth sailing, there are storms, troubles and trials to meet with. God allows these trials to come upon us to try our faith, to prove us, to see if we will be faithful to Him. Jesus had trials and temptations as we have, His burdens would become heavy and He would go to God in prayer and receive strength. God can help us, Jesus is pleading in our behalf, and many times our trials and cares would not be so heavy if we would put our trust fully in Him.

Paul had many trials and hardships to meet with. Many times his life was dark, yet he counted it all joy that he was counted worthy to suffer for the Master's sake. On his voyage to Rome he met with that mighty storm. He was here among ungodly men, a prisoner because of his faith in Christ. As the storm was raging high and all hope almost gone, he warned them as to what

would happen, and then encouraged them to take food. These men may not have heard of Christ before, yet in this trying time when all hope was gone, they were ready to do as Paul told them.

The question comes to us, are we willing to stand as Paul did? May we take this to ourselves and say, Am I able to stand before ungodly men and confess Christ as Paul did? This is a question that is coming to each one. Will we be able to stand? Now is the time to increase our faith. The closer we live to Christ, the stronger we will become, for we know not how soon we too may have to stand before ungodly men and be persecuted because of our faith in Christ.

Just now we as Christian people are facing a great storm. Our country is in war with the other nations. There has been some of our young brethren called, and we know not how many more. Our earnest prayer for them is to be true to God, be steadfast, rooted and grounded in the faith once delivered to the saints. Fear not man, be a Daniel, even the lions' den did not

move him. God is able to save now as well as then.

In Matt. 24, Jesus tells of the many trying times that shall come upon His people in the latter days. We know not how soon these things will come to pass, but the way things are looking they may not be so far off. No doubt there may be some now living, or especially the children, who may see these things come to pass. How earnestly we should pray for the church, and for the younger generation that they may stand faithful.

Our lives should be a living example before the younger generation. The life, talk and conduct of the older ones make a great impression on the younger ones. There are always those who are walking in our footsteps. Are you and I leading them as they should be led? It depends much on the church of to-day, as to how the church will stand when these times come.

The evil one is busy sowing seed in these young lives in our schools today. He is trying in every way to win them. Yes, if he can get the children he will soon

have the church. Fear not, Jesus is pleading for them, and as long as they have the right influence in the home and church, satan can have no power over them.

The Christian life is a life of joy and toil, there is no greater joy than to meet together in worship and sing praise to God. And although the storms may rage, each cloud has a silver lining, and each hardship overcome makes us stronger for the next. The blessed promise is, "He that shall endure unto the end, the same shall be saved."

R. 2, New Lebanon, O.

WALKING WITH GOD

I see not a step before me
As I tread on another year;
But that part I leave to God's keeping
And the future his mercy shall clear.
And what looks dark in the distance
May brighten as I draw near.
So I go on, knowing, I would not if
I might,
I would rather walk with God by faith,
Than to walk alone by sight.
My heart shrinks back from the trials
Which the future may disclose;
And yet I never had a sorrow,
But what my dear Lord chose;
So I send the coming tears back,
With the whispered words, "He knows."

A PRAYER

Now that the sun is gleaming bright,
 Implore we, bending low;
 That He, the uncreated light,
 May guide us as we go.

No sinful word, nor deed of wrong,
 Nor thoughts that idly rove;
 But simple truth be on our tongue,
 And in our hearts be love.

And while the hours in order flow,
 O Christ securely fence
 Our gates, beleaguer'd by the foe—
 The gate of every sense.

And grant that to thine honour,
 Lord,
 Our daily toil may tend;
 That we begin it at Thy word,
 And in Thy favour end.
 Selected, Arvilla Weaver.

REFLECTIONS AT THE END OF THE YEAR

I feel that the following poem is especially appropriate at the beginning of a new year, and worthy of being reprinted in the Monitor. Although it is No. 645 in our hymnal, it is probably new to many of us, and we would all, whether already familiar with it or not, do well to give it close attention.

And now, my soul, another year,
 Of thy short life is past;
 I cannot long continue here,
 And this may be my last.
 Much of my hasty life is gone,
 Nor will return again;
 And swift my passing moments run
 The few that yet remain.,

Awake, my soul, with utmost care,
 Thy true condition learn;

What are thy hopes, how sure?
 how fair?

What is thy great concern?

Behold, another year begins,
 Set out afresh for heaven;
 Seek pardon for thy former sins,
 In Christ so freely given.
 Devoutly yield thyself to God,
 And on His grace depend;
 With zeal pursue the heav'nly road,
 Nor doubt a happy end.

GROWING IN GRACE

When a soul is born into the world, it comes in a complete state of helplessness, with its possibilities and its demands. The child does not remain many days in the stage in which it was born. Signs of growth soon take place. In order for it to grow, it must have the proper food and care.

So a soul is born into the kingdom of God in a complete state of helplessness in Christ. As we minister to our new-born babes, so Christ has made preparation for our coming to Him, by bestowing upon us His grace. Not that He owes it to us, but it is a gift from God, an unmerited favor, which Christ made possible for us on the cross of Calvary long before we were born.

Jesus said, "I am come

that they might have life, and that they might have it more abundantly." In natural kingdoms we see animals full of life. So it is in the spiritual—the fuller the better. He meant us to have a life that is overflowing with love for God and man. Our whole consists in seven words, "Ye in me, and I in you." The way of growing is abiding in Christ and feeding upon the Word of God. It tells us what we need.

Our state in Christ is perfect. Our standing is imperfect. By feeding on God's Word and taking heed to it our standing is more perfect. As much as natural food is needed daily to grow, so much more do we need spiritual food to grow in grace. We may just as well try to eat enough on Monday to last all week as to try to make the sermon on Sunday last all week. "Study to show thyself approved unto God." The word of God gives us wisdom and builds us up.

We grow in grace through suffering. "If we suffer, we shall also reign with him." Suffering for Christ brings us into a state of weakness and humility, among the

richest of Christian graces. Unless we are in suffering at times, we cannot sympathize with those who have greater trials than we have. By suffering we are made to feel our weaknesses and are drawn nearer to God. We have many Bible examples of those who were willing to suffer for Christ—Joseph, Moses, Daniel, etc.

There are twelve keys of knowledge that the Christian has a privilege to use in studying the Bible:

Faith.—"By grace are ye saved through faith." "Without faith it is impossible to please him." We cannot grow in grace unless we have faith in God. "A double minded man is unstable in all his ways."

Prayer.—We must live a life of prayer. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Christ was our great example in prayer.

Obedience.—"If any man will do His will, he shall know of the doctrine." Christ cannot use us if we are not obedient to Him. "To obey is better than sacrifice."

Reverence.—This is one of the most essential things in Christian growth and one that is often least regarded. "The secret of the Lord is with them that fear him." Reverence when applied to God or sacred things, means to regard with adoration and worshipful veneration. The lack of reverence kills all other influence for good. When applied to human beings, it means a respectful, submissive disposition of mind arising from affection and esteem. All true Christians will revere the triune God and will manifest the spirit of God in sacred places. They reverence the name of God, the worship of God, the house of God. There can be no power in the life that lacks reverence. The world looks to the Christian for reverence and is sadly disappointed at the conduct of many. The Spirit of God cannot take hold of an irreverent person in God's house, and that is why Satan gets hold of so many. They are not growing in grace and therefore give place to the evil one. We cannot serve two masters. If we are not reverent in God's house, we are not serving God in a full

measure. May we plead for grace and mercy to overcome this awful sin which is stunting the growth of so many Christians.

Quietness.—A hard thing is to "be still, and know that I am God." If we would take more time to listen, God would reveal wonderful things to us. We need to give God a chance.

Intense desire.—"My soul breaketh for the longing that it hath unto thy judgments at all times." We must have a desire to be of more use to the Lord—a deeper consecration.

Application.—"Search the scriptures" to find the things that apply to our daily life. We must be doers and not merely hearers of the word.

Meditation.—Joshua was commanded, "And thou shalt meditate upon it day and night, for thou shalt make thy way prosperous and thou shalt have good success." We know that when we meditate most we are most able to overcome temptation.

Righteousness.—May we turn from our iniquities and understand the truth, and be filled with the fruit of the Spirit—love, joy, peace, etc.

If our lives are filled with those fruits we are growing in grace.

Fellowship.—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." A plant cannot thrive in a dark place; much less can a Christian grow in dark places.

Human Instrumentality.—We exercise in Christian service, we consecrate our all to Him and make our will His will, we will be willing to serve wherever He calls us. Matt. 25 gives us a beautiful lesson for those who faithfully serve the Lord by ministering to others.

Holy Spirit.—"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I said unto you." Thank God for the Holy Spirit which makes it possible for us to grow in grace and say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of

righteousness, which the Lord, the righteous judge, shall give me at that day." May we grow in grace and have a part in the crown which Paul speaks of that he obtained by his faithfulness, growing in the grace of God. "My grace is sufficient for thee." Not that I might obtain, but I have obtained a crown of righteousness, and heaven as the result. —Selected.

IMMODESTY

One of the outstanding sins of the day is immodesty.

The Bible very plainly teaches modesty in apparel. We have been taught from our earliest recollections that the Bible is our guide book. In it we find the teaching in I Tim 2:9-10 and I Peter 3:3-5 that "woman adorn themselves in modest apparel."

This article must be short (for the writer fears that too few will take time to read it if lengthy).

Some of us older people are really shocked and very much grieved, when we see how many people have evidently lost all sense of shame. It is no unusual thing to see groups of boys

and girls walking along the main highways with nothing on but bathing suits, and they very scanty. The church has always taught that plainness, simplicity, and modesty of attire is a Bible teaching.

We are sorry to confess that we see some members of so-called plain churches who have thrown aside practically every mark of modesty. Every fad that comes along is accepted and followed by some giddy, fickle, and worldly-minded member—fashionable hats and caps, stylish ties, white trousers, etc., for men; and endless lot of foolish, silly and ridiculous styles for women, who still pretend to belong to a "plain" church. It has become rather a difficult thing for some of us to tell what mark of plainness is left, so far as the above named group is concerned.

This is one of the wiles of the devil, by which he robs us of our testimony for the truth. Even men appearing in public without a shirt—seems to us very, very immodest indeed. Are we really going back to barbarism? Bro. Esch in that very splendid booklet, "Social Purity" (which should be read by all) says that when he was a student in Chicago some years ago, girls in the red-light district would not have had the brass to appear on the streets like some people appear in our churches today. We all know that the home is a very important factor in every one's life. Children are sent out from the home with lasting impressions of the home influence whether good or bad. Because many parents simply ignore the teachings of the Bible along the line of modesty, bringing dear little children to church in very scanty attire, that it really makes some of us blush for shame, what kind of parents will these poor innocent misguided children make if they are spared? Parents, and others please consider: shall we as a plain people stoop so low and depart from this very fundamental principle of modesty by instilling into our offspring a love for display, and have them appear in public, with much of their bodies bare? Little girls (and some not so little) sent to school with lower limbs practically bare, sitting

down with the boys who are compelled to meet up with such shamelessness on every side. Such disregard of the principles of modesty, in the estimation of the writer, is a criminal offense to our children. Seems to me we ought to have a great searching of our own hearts in this age of open and flagrant disobedience to the word of God.

Is the ministry free? Is our teaching definite enough? Shall we simply be as "dumb dogs" and let the thing take its course?

We could easily write several pages on this subject but, as stated above, we want this message to get you if you are guilty—and I fear you will not get it nor it get you, if it is long. May the Lord help us to be true.

—Selected.

MINISTERIAL LIST OF DUNKARD BRETHREN CHURCH

Andrews, Harry E., Empire, Cal., E.
Ahner, Jacob, 2726 Broadway, Ft. Wayne, Ind., E.
Bashore, Jacob, Pioneer, Ohio, M.
Beer, J. H., Denton, Md., E.
Beery, L. W., Union, Ohio, E.
Besse, Henry, R. 1, Uniontown, Ohio, M.
Brown, J. D., Poplar, Mont., E.

Bowman, T. I., Port Republic, Va., E.
Broadwater, Jonas, Barton, Md., M.
Bussear, Z. I., Freesoil, Mich., E.
Butts, Ira, Morencie, Mich., M.
Carpenter, Wm., Blissfield, Mich., M.
Click, D. M., Grand Junction, Colo., M.
Demuth, W. H., Waynesboro, Pa., R. 4, Box 308, E.
Dickey, Howard, Box 23, Deer Creek, Ill., E.
Ebersole, Will, Greencastle, Pa., M.
Ebling, David, Bethel, Pa., M.
Ecker, Donald F., R. 1, Taneytown, Md., M.
Ecker, T. C., Taneytown, Md., E.
Eckert, Lester, Mechanicsburg, Pa., R. 2, M.
Fahnestock, A. G., Lititz, Pa., E.
Flohr, L. B., Vienna, Va., E.
Flory, J. B., Jewell, Ohio, M.
Frantz, Ralph, 307 2nd St., Peru, Ind., M.
Glick, J. D., Dayton, Va., E.
Gibble, Abraham, Myerstown, Pa., M.
Gilbert, Frank, Brethren, Mich., E.
Gunderman, H. H., Edwardsburg, Mich., M.
Haldeman, Millard S., Quinter, Kas., M.
Harlacher, Galen, Newberg, Ore., E.
Harp, James, Newberg, Ore., E.
Harris, Otto, Antioch, W. Va., M.
Hawbaker, John M., Minburn, Ia., E.
Helm, Martin, Ashland, Ohio, E.
Hostetler, D. W., Montpelier, Ohio, E.
Hostetler, Vern, Montpelier, Ohio, M.
Jamison Dale E., Quinter, Kans., M.

- Jamison, O. T., Quinter, Kan., E.
 Janboe, H. I., McClave, Colo., M.
 Kegerreis, Henry, Rummerfield, Pa., M.
 Kegerreies, James, Bethel, Pa., R. 1, M.
 Koonos, Emanuel, Kokomo, Ind., R. 1, E.
 Kesler, B. E., Goshen, Ind., E.
 Koch, D. P., Montpelier, Ohio, E.
 Kreider, Lawrence, Bradford, Ohio, E.
 Lind, A. H. Astoria, Ill., E.
 Lorenz, Peter, Amboy, Ind., R. R., E.
 Lebo, Benjamin, Carlisle, Pa., R. 1, E.
 Leatherman, Minor, Antioch, W. Va., E.
 Mallow, Owen, Clearville, Pa., M.
 Marks D. K., R. 3, York, Pa., M.
 Mathias, Oscar, Hummelstown, Pa., E.
 Mellott, Z. L., Oakland, Md., E.
 Miller, Abraham, Montpelier, Ohio, R. 3, E.
 Miller, Clyde J. Bryan, Ohio, E.
 Miller, Joseph A., Wawaka, Ind., M.
 Morphew, Paul, Peru, Ind., M.
 Moss, L. I., Eldorado, Ohio, M.
 Mosser, Henry, Oakland, Md., M.
 Myers, Theo., North Canton, Ohio, R. 7, E.
 Myers, J. L., Loganville, Pa., E.
 Myers, Jos. H., Glen Rock, Pa., E.
 Obrien, Chas., Antioch, W. Va., E.
 Parker, Herbert, Tipp City, Ohio, R. 1, M.
 Peters, M. S., Waterford, Cal., E.
 Pratt, E. W., Wenatchee, Wash., 405, S. Chelan Ave., E.
 Pease, Walter C., McClave, Colo., M.
 Racer, J. A., Luray, Va., E.
 Reed, R. Q. E., Roanoke, Va., E.
 Reed, J. A., Newberg, Ore., E.
 Reinhold, Benjamin, Rheems, Pa., M.
 Replogle, George, Goshen, Ind., M.
 Rice, Arthur, Frederick, Md., R. 3, E.
 Rice, Joshua, Frederick, Md., M.
 Roesch, Marion A., 511 E. 6th St., La Junta, Colo., E.
 Roesch, Melvin, 725 Sandusky, Fostoria, Ohio, M.
 Root, J. A., Waterford, Calif., E.
 Root, Wm., Great Bend, Kan., M.
 Robbins, J. P., Potsdam, Ohio, E.
 Royer, Orville, Dallas Center, Ia., M.
 Shaffer, Dewey, R. 2, Stoystown, Pa., M.
 Shank, Ray S., Mechanicsburg, Pa., 25 Coover St., E.
 Shelly, Emmert, Mechanicsburg, Pa., M.
 Shumake, L. A., Louisa, Va., M.
 Steele, D. B., Wenatchee, Wash., R. 2, E.
 Steele, J. W., Wenatchee, Wash., 532 Methow St., E.
 Steele, D. E., Twisp, Wash., M.
 Smith, J. Harry, Mechanicsburg, Pa., R. 5, E.
 Smith, Paul, Mechanicsburg, Pa., R. 5, M.
 Strayer, O. L., Vienna, Va., E.
 Stump, Clarence, Spring Grove, Pa., R. 1, M.
 Surbey, Howard, North Canton, Ohio, M.
 Swihart Roy, Goshen, Ind., M.
 Taylor, Addison, Oakland, Md., E.
 Withers, E. L., Newberg, Ore., E.
 Webb, Geo., 121 W. McPherson Ave., Findlay, Ohio, M.
 Wyatt, Rufus, Massillon, Ohio, 22, 3rd St., E.
-
- Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

THE FLOOD

Middleport, Ohio
January 4, 1943.

Dear Brother:

While my home is in Greentown, Ohio, I am employed by the Bituminous Coal Division, and am living temporarily at 219 Church St., Jackson, Ohio.

In line with my work, I came to Middleport, Ohio, last Tuesday, December 29th. Within 24 hours after my arrival here, the Ohio river went on a rampage and my wife and I have been marooned here in an upstairs room for six days and do not now know when we can leave.

With flood waters on all sides, seeing destruction on every hand and thinking of the powerful hand of God, I attempted to put in verse the things we see and the thoughts we have on our mind.

If this enclosed poem meets with your approval, I would be pleased to have you publish it in the Monitor.

Times like we are living in surely should strengthen our faith in the Heavenly Father.

Your Brother in Christ.

Paul R. Myers.

The road of life's uncertain,
The path is not to sure,
Today we could cross over,
Tomorrow the way obscure.

We came upon a mission,
Our duty to fulfill,
The waters closed behind us,
Covering vale and hill.

We sought refuge in a hotel,
Hoping there we safe could stay,
Trusting that the Lord would save
us,
Praying night and day.

God's great streams of water,
Kept on pouring through;
Rising, flowing swiftly onward,
With destruction in our view.

Trees and logs and fodder,
Cans and barrels and crates,
All are floating by us
Swirling to their fate.

Boats are lying at anchor,
Trucked in by the score,
Manned by men familiar,
With the coming chore.

Doctors, nurses, Red Cross,
And the Civil Defense,
All have pooled their talents,
Ready to commence.

Trucks are loading groceries,
Drugs and furniture,
Everything has to be moved,
From home and shop and store.

The water keeps on rising,
As though 'twill never quit,
The streets are inundated,
Soon lamps will be un-lit.

Thus we're safe here in our room,
With the water all about us,
It makes us think of Noah,
Of the Ark and how it was.

The power of God is sure displayed,
Around on every hand,
It all proves very clearly,
The infinitesimal might of man.

People stand and wonder when
The waters will subside,
Some take it cool and seem content
While others sorely tried.

We pause to listen to the news,
Forth-coming o'er the air,
They state the water still will rise,
Which causes many a care.

While we are thinking of our life,
 Across the street we see
 Drunken men in buildings stand
 Making revelry.

The sun is setting in the west,
 This day is nearly o'er;
 We wonder how tomorrow will be,
 Along the flooded shore.

We close our eyes to slumber,
 But sleep is far away;
 The night is dark and dreary,
 And we long to see the day.

Morning brings the good news,
 The water stopped its rise,
 The stormy clouds up overhead
 Have giv'n way to clearer skies.

The crest of the flood is here,
 Waves splash on every side,
 Danger lurks us in the face,
 Because of the swelling tide.

For ninety-six hours the water
 raised,

And now it stands at bay;
 Everything flooded for miles around
 North and south and every way.

The weather bureau just now stated
 Twelve hours will have to lapse,
 Ere the waters start receding,
 Ere the danger will be past.

How we watched the water gauges,
 Watched them by the hour;
 How they kept on rising slowly,
 Now they stay just where they
 are.

Since the rains have ceased their
 falling

And the sun again does shine,
 Makes one feel so very thankful,
 God has spared another time.

Through this day the water stays at
 Where it was this early morn,
 Neither rises, neither lowers,
 And the people feel forlorn.

Darkness soon will spread the land,
 'Tis the fifth night of the flood,
 How we wish that on the morrow,
 We, our homeward path could
 trod.

Rising on this Sunday morn,
 We glanced out across the street,
 The flood has dropped below the
 floor,
 The water's swiftly on retreat.

The flood is o'er, how glad we are,
 That we were safely housed,
 The people all are thankful for
 No more the damage caused.

We say that life's road is not sure,
 The path is not too safe;
 There is a road that we must trod,
 To reach the Glory Place.

On this road, the road to Glory,
 The Bible says "To stay,"
 While dangers, too, lie on this road,
 God safely leads the way.

Both roads we must cross over,
 To reach the Eternal Shore;
 The earthly road ends at the grave,
 The other, life for evermore.

So in these times of trouble,
 When the paths of life we trod,
 Let's remember that the sign post
 Is the Eternal Word of God.

Paul R. Myers,
 Box 117, Greentown, Ohio.

MARY'S LITTLE LAMB MODERNIZED

Mary had a little lamb,
 Its fleece contained no sleeves.
 And below it was so very short
 It showed its ugly knees.

Its fleece of wool had turned to silk
 And was so very thin;
 That walking in the sunlight,
 Exposed its very skin.

And when it stopped to take a rest,
It looked so sad and glum;
And tried to satisfy its appetite
By chewing wax and gum.

And when it pattered down the
street,

That added to its woes,
For in the case its feet were cast
It walked upon its toes.

The wool that grew upon its head
Was fashioned into lace;
And combed around about its ears,
And hung across its face.

Its Notion now of beauty is
To be both slim and sleek;
And so it rubs the powder on
Its nose and lips and cheek.

Why has the lamb so changed its
ways,

The eager people cry;
It is the slave of fashion now,
Is the only reason why.

Selected, Joe H. Stark,
Tipp City, O.

NEWS ITEMS

PERU, IND.

The Midway Dunkard Brethren church met in regular council December 5, 1942. Bro. Ralph Frantz read He. 11:1-25 and lead in prayer. Then Bro. Lorenz took charge and made some comment on the scripture read. Church and Sunday school officers were elected for another year. Elder, Bro. Pete Lorenz; clerk, Bro. Marion Myers; treasurer, Bro. Ralph K. Frantz; Monitor agent and correspondent, Bro. Paul

Myers. Sunday school officers are: superintendent, Bro. L. D. Wolf; secretary, Bro. Richard Wolf; chorister, Sister Edna Wolf.

Several of our number are sick, we desire your prayers in their behalf as well as the rest of the little flock at this place. Above all pray for the church that she may be pure and spotless at His glorious appearing.

Bro. Ralph K. Frantz, Cor.,
307 E. 2nd St., Peru, Ind.

NEWBERG, ORE.

We were glad for the privilege of having with us Bro. Melvin Roesch in our series of meetings which began October 18th and closed October 30. In the evening of October 29th we held our lovefeast with Bro. Roesch officiating. Bro. Roesch earnestly gave us the true word of God. We were much encouraged and hope he can be with us again sometime.

On New Year's day we met in regular council to elect our officers for the year, most of the old officers were retained with Elder E. L. Withers as our elder in charge and Sister Elsie Harlacher, clerk.

As our church roof is in bad shape we decided to start a fund to put a shingle roof on as soon as we can. There are only a few of us and we may not be able to send as much to the Missionary and Publishing Boards as we would like, until we get the church roof fixed, so we hope they won't think hard of the Newberg church.

We feel like Jesus did when he looked over Jerusalem. How he longed to gather them unto himself,

but they would not. How we would rejoice with the angels in heaven to see sinners flocking to Jesus, but they won't. We can't even get them to come to church to hear the gospel preached, but that must not discourage us, for when we do what we can that is all that is required. If we are faithful to the end we will hear those welcome words, "Thou hast been faithful over a few few things, I will make thee ruler over many things, enter into the joy of thy Lord." (Matt. 25:21..)

Mollie Harlacher,
315 W. Sherman St.,
Newberg, Ore.

ENGLEWOOD, OHIO

We met in regular quarterly council December 26th, at 7:30 p. m. The services opened by singing No. 201, after which Bro. Herbert Parker read Col. 3:1-14, and Bro. L. W. Beery led in prayer.

Our elder, Bro. Robbins had charge of the meeting. Bro. and Sister F. B. Surbey was received by letter from the Orion congregation. We gave them a hearty welcome into our midst.

The main business was the election of the church and Sunday school officers for the year of 1943. Bro. Robbins was re-elected elder.

We have had good interest and attendance during the past year, and our prayer is that this may increase during the year of 1943. For there is no other place where we can receive lasting joy and comfort than to meet in the house of the Lord.

Ivene Diehl, Cor.
New Lebanon, Ohio.

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren church assembled in quarterly council December 28, 1942, at 7:00 p. m.

A song was sung, after which Eld. J. L. Myers read the first chapter of James, gave a few admonitions, and led in prayer. He then took charge of the meeting. The business was cared for in a Christian manner. Sunday school officers and teachers were elected, and we decided to hold a series of meetings sometime next fall.

A song was sung, C. M. Stump led in closing prayer and we were dismissed.

We have several members who are sick at this writing. We are hoping and praying that they may recover soon.

We ask an interest in the prayers of the faithful that we may grow in grace.

C. M. Stump, Cor.

GOSHEN, IND.

Our regular quarterly council was held Saturday evening, December 26, 1942. After singing of hymns Elder B. E. Kesler read Gal. 5, and commented on the same, followed by prayer by Bro. George Replogle.

This being the time of year we elect our officers we proceeded by re-electing Bro. Floyd Swihart, Sunday school superintendent with Bro. Wesley Priser assistant. For church Bro. B. E. Kesler, Elder, treasurer, B. F. Priser, clerk, Bro. Dallas Sigler, trustee, Bro. Roy Swihart, re-elected, as also was the Monitor correspondent and agent.

Treasurer's report was read and

approved with a nice balance on hand.

Everything was taken care of in a Christian manner, minor details were disposed of.

Minutes were read and approved after which Song No. 81 was sung and Bro. Harry Gunderman led in prayer.

Sister Sarah E. Yontz.

DALLAS CENTER, IOWA

The Dallas Center congregation met in council December 5. Our elder, Bro. Hawbaker, took charge. New officers were elected for 1943. Bro. Hawbaker was re-elected elder. Bro. Paul Moss was re-elected superintendent.

On December 6th Bro. Kesler began our revival meetings. The attendance was not so good as usual due to gas rationing and sickness. We received some interesting messages, illustrated on the blackboard which made them clearly understood by all.

One message on "God's Workshop" was illustrated by the machinery in a workshop. Faith was the lineshaft which was connected with the powerhouse of God through the Word. The essentials of salvation and doctrines were little machines connected to the lineshaft. But some who do not have faith in these different doctrines have disconnected them and they are not in running order.

Another subject was pictured as the "Holy City Train" and "The Hell Bound Train." Both tracks met at the Union depot (judgment seat of Christ) and then their ways were parted. Some went rejoicing

to the Celestial City and others to eternal destruction.

"From Egypt to Canaan" was an inspiring message which made us stop to consider just where we might be standing in the Christian life. Following are some of the points that were given. Several plagues had tormented the Egyptians, still Pharaoh hardened his heart and would not let the Israelites go to sacrifice to their God. He finally suggested that they could sacrifice right there in the land. Moses said "no," they would go three days' journey in the wilderness as God commanded them. Pharaoh later gave in a little more and said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away. When the devil sees we are going to worship God and leave his territory, he also says we should not go very far away. We may join the church but he wants us to stay just as close to the line as we can. Then he thinks we will be unsatisfactory to the church and soon be back in his territory.

Pharaoh still refused to let them go, then he said their men could serve the Lord, but let the little ones stay. The devil is not so much concerned if the older ones serve the Lord, but he says let me have your children. He knows they are the future church.

Pharaoh saw they would all go, so his next suggestion was to let their flocks and herds stay. Moses said they needed their flocks to sacrifice to God and that not one hoof would be left behind. When the devil sees we are determined to serve God he says, "You may go, but let me have your purse and

possessions." He knows the Lord's work needs money. When we give our hearts to the Lord we must lay all at the foot of the cross. We must surrender all, consecrate our all to Him.

Bro. Kesler stressed the importance of living a sanctified, holy and righteous life.

Our love feast date was changed from December 19th to the 12th, with the hopes that a brother from camp could be with us. The right connection could not be made and we were disappointed that he could not attend. Our services began late Saturday afternoon so the members from the country would need to make just one trip to town. We still had a sermon by Bro. Kesler before the examination service.

These meetings come and go, but let us stop and consider, does each meeting find us more like Jesus and stronger in faith? This is partly the purpose of meetings, do they really accomplish their purpose in us

May every member of the Dunkard Brethren church resolve with a greater determination than ever before, to live at our best for God this new year.

Ethel Beck, Cor.
Dallas Center, Iowa.

ELDORADO, OHIO

The love feast of the Eldorado congregation was held October 10 with services all day Saturday and Sunday morning, with a goodly number surrounding the Lord's tables on Saturday evening. We appreciated the presence of visitors

from the Peru, Ind., and Englewood congregations.

We met for our regular council the afternoon of December 12th. As our elder, Bro. Lawrence Kreider was unable to be there, Bro. L. I. Moss took charge of the meeting. The meeting was opened by singing hymn No. 210. Then Bro. Moss read Gal. 6 and led in opening prayer.

At this time we elected Sunday school and church officers for the coming year. Bro. Kreider was re-elected elder.

We are few in number at this place and ask an interest in the prayers of those who know the worth of prayer, for prayer does change things.

Charlotte Weaver, Cor.

* * * * *

OBITUARY

EMILY ELIZABETH SHIPLEY

Emily Elizabeth Shiply, widow of Samuel G. Weigle, passed away at 10 a. m. December 31, 1942, at the age of 81 years, 11 months and 15 days.

Emily Shipley was the fifth daughter of Adaline Miller Shipley and Ira Randolph Shipley and was born January 16, 1861, in East Berlin, Adams county, Pa.

In 1869, after the war, her father, Captain Ira Shipley, accompanied by the family came to Guthrie county, Iowa, and settled on a farm one mile northwest of what is now Yale, where she grew to womanhood. Early in life she affiliated

with the Dunkard church north of Panora.

September 5, 1876, she was united in marriage to Samuel Gerhart Weigle of this community, whose death occurred January 26, 1934.

They established a home northeast of Yale, on what is now the Frank Templeton farm. In 1883 they moved to Yale.

To this union was born five children, three of them passing away in infancy, and a son, Ira John Weigle, of Houston, Texas, who passed away in 1931, and a daughter, Cora Susan, who survives.

She also leaves two sisters and two brothers, Mrs. Laura Neister of Eagle Grove, Iowa, and Mrs. Louise Driscoll of Yale, Ira R. Shipley of Seattle, Wash., and Ulysses G. Shipley of Chicago, Ill.

She was preceded in death by two brothers and one sister, David L. Shipley of Indianapolis, Ind., Harry F. Shipley of Hampden, North Dakota and Mrs. Anna Shipley Oliver of Newton, Kans.

Besides these she leaves a host of relatives, neighbors and friends who will greatly miss her.

During her life she has endeared herself to neighbors and friends by her kind acts and deeds, and by faithful attendance at the church of her choice, being present at all times at all services when her health would permit, and never being ashamed of her Lord and Master. Though she be dead, yet speaketh.

Funeral services were held Sunday afternoon in the Yale Methodist church, conducted by Bro. Orville Royer of Dallas Center, assisted by Johnny Hawbaker, also of Dallas Center, and Rev. R. E.

Gugeler of Yale. Burial was in the Brethren cemetery.

EMMA IFFERT

Sister Emma Iffert, 81, widow of Edward Iffert, died at 3:15 a. m. Friday at the Goshen hospital where she had been taken Wednesday night. She had been bedfast for the past seven weeks, suffering from a complication of ailments.

Sister Iffert was born in Colu county, Ohio, the daughter of Geo. and Susanna Grove. Her husband, to whom she was married August 18, 1878, died in April, 1932. She was taken to the hospital from the home of Mr. and Mrs. Joseph Hollar four miles west of New Paris, where she had been making her home for some time.

She was the mother of two children, a daughter who died at the age of 8 years and a son who died 22 years ago. The only survivors are a grandson, Charles Iffert, and two great grandchildren of Vancouver, Wash.

She united with the Church of The Brethren in early life, but transferred her membership to the Dunkard Brethren church in later life, living a consistent Christian life until the end came.

Funeral services were conducted in the Union Center Church of The Brethren December 27th, by Elder B. E. Kesler, from I Cor 15:57, assisted by Bro. Roy Swihart. Her remains were laid to rest beside her husband, in the cemetery near the church, to wait the trumpet sound at the last day, calling her to life eternal.

Sister Sarah E. Yontz.

ROSEY R. RAMAN

Mrs. Rosey Raman was born June 13, 1878 near Circle Hill, Miami county, Ohio. She was a daughter of Silas and Susan Briney, who once lived near Circle Hill.

She was married to Henry Raman January 13, 1897. To this union were born five children, four of these died in infancy.

She and her husband united with the Church of The Brethren many years ago. In 1927 they became members of the Dunkard Brethren church and to this faith she remained faithful until death.

She departed this life at her home in Greenville, December 28, 1942, at the age of 64 years, 6 months and 15 days.

She leaves to mourn their loss her husband, one daughter, Mrs. Gladys Wolford, 3 grandchildren and many other relatives and friends.

Mother's suffering was intense. She has left us, but she will not be forgotten.

The funeral was conducted in the home at 2:00 p. m. Wednesday, December 30th, by Brethern Lawrence Kreider and L. I. Moss. She was laid to rest in the Sugar Grove cemetery near Pleasant Hill, Ohio.

This sister was the second member of the Eldorado congregation to be called from this earth within less than one short week. It surely reminds us that "we are going down the valley, one by one."

Charlotte Weaver, Cor.

AARON OVERHOLSER

Son of Tobias and Rebecca Overholser was born in Adams town-

ship, Darke county, Ohio, January 13, 1869. He died at the age of 73 years, 11 months and 9 days at the home of a daughter, December 22, 1942. He was the youngest of a family of nine children, all of which preceded him in death. He grew to manhood on the farm where he was born. In 1890, he was united in marriage to Lucy Wagaman. To this union was born 10 children. His wife and one child preceded him in death.

In 1922 he and his wife united with the Church of The Brethren, and in 1926 they transferred their membership to the Dunkard Brethren church. He was a member of the Eldorado congregation at the time of his death. He was a faithful, hard working and loving husband and father, a good neighbor, always ready to help those in need. He leaves to mourn his departure, four daughters and five sons, 15 grandchildren and seven great grandchildren, two half-brothers and many relatives and friends.

Funeral services were held in the Oakland Church of The Brethren, with Bro. Lawrence Kreider officiating, assisted by Brethren L. W. Beery and L. I. Moss.

Interment was made in the Oakland cemetery.

Charlotte Weaver, Cor.

TO DO MY PART

To be a little kindlier

With the passing of each day;

To leave but happy memories

As I go along my way;

To use possessions that are mine

In service full and free;

To sacrifice the trivial things

For larger good to be;

To give of love in lavish way

That friendship true may live;
 To be less quick to criticize,
 More ready to forgive;
 To use such talents as I have
 That happiness may grow;
 To take the bitter with the sweet,
 Assured 'tis better so;
 To be quite free from self-intent
 Whate'er the task I do;
 To help the world's faith stronger
 grow
 In all that's good and true;
 To keep my faith in God and right
 No matter how things run;
 To work and plan and pray and
 trust
 Until the journey's done.
 God grant to me the strength of
 heart,
 Of motive and of will,
 To do my part, and falter not,
 This purpose to fulfill.
 —Harrietta Heron.

ADULT SUNDAY SCHOOL LESSONS

Jan. 3—Matt. 1:1-25.
 Jan. 10—Matt. 2:1-23.
 Jan. 17—Matt. 3:1-17.
 Jan. 24—Matt. 4:1-25.
 Jan. 31—Matt. 5:1-30.
 Feb. 7—Matt. 5:31-48.
 Feb. 14—Matt. 6:1-18.
 Feb. 21—Matt. 6:19-34.
 Feb. 28—Matt. 7:1-14.
 Mar. 7—Matt. 7:15-29.
 Mar. 14—Matt. 8:1-18.
 Mar. 21—Matt. 8:19-34.
 Mar. 28—Matt. 9:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 3—Creation of Heaven and
 Earth. Gen. 1:1-19.
 Jan. 17—How and Where the First
 People Lived. Gen. 2:8-17.
 Jan. 24—Adam and Eve Yield to

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

Temptation. Gen. 3:1-13.
 Jan. 31—Result of Disobedience.
 Gen. 3:14-24.
 Feb. 7—What Hatred and Jealousy
 Will Do. Gen. 4:1-15.
 Feb. 14—Noah and the Ark. Gen.
 6:9-22.
 Feb. 21—God's Power to Destroy the
 Wicked. Gen. 7:11-24.
 Feb. 28—God's Call and Promise to
 Abraham. Gen. 12:1-9.
 Mar. 7—Abraham the Peacemaker.
 Gen. 13:1-13.
 Mar. 14—Abraham's Concern for
 Loved Ones. Gen. 18:17-33.
 Mar. 21—God Spares Lot's Family.
 Gen. 19:12-29.
 Mar. 28—Abraham Offers Isaac.
 Gen. 22:1-19.

BIBLE MONITOR

Vol. XXI

February 15, 1943

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CRY ALOUD, SPARE NOT

At one time during the life and labors of Isaiah the prophet a very important message came to him from the Lord which emphasized his duty as a servant of the Lord. The message was, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

At the time when this message was given a condition had developed among the people of God that was deplorable and needed to be corrected. Their worship, their system of religion, although complete and zealously engaged in, was not acceptable to God and they were not enjoying his approval and blessings upon them.

The cause for this condi-

tion is given in Isa. 1:2-4, "Hear, O heaven, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

To remedy this condition the Lord asked his faithful prophet to go to these people and cry out against their sinful practices fearlessly, and without reserve, and point out to them the things of which they were guilty before their God. Thus the Lord sought to bring his

people to repentance in order that they might escape punishment.

Isaiah was faithful in his service to the Lord and it is said that he died a martyr's death after a long period of service.

With this lesson in mind we can profitably consider conditions in our time and the inspired word of God that pertains to these conditions. We are told in Heb. 1:1-2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." It was through Jesus the Christ and his gospel that the Lord nourished and brought up children in this dispensation; a people of God who worshipped and served God in an acceptable way and received his blessings, inasmuch that the Christian church became a power for good in the world to the saving of souls and the exaltation and preservation of nations. This people of God were called Christians because they accepted Christ and followed his example

and teachings in the scriptures.

The time has come however, like with Israel, that a deplorable condition is existing among the people that profess to be Christians. This fact is recognized by all serious minded folks who have knowledge of affairs as they exist. The situation is such that about all of the abominable sins of evil men can be found among those who profess to be the people of God. Hatred, dishonesty, injustice, immorality, vulgarity, immodesty, envy, jealousy and other like evils which ought not once be named among the people of God are known to exist. So that now we have a christianity that denies Christ and repudiates his example and teachings in the gospel. A wonderful system of religion is in existence which is being zealously propagated, yet, much of it is contrary to the teaching and example of Christ.

What is the cause of this apostasy? Is it not true with us as it was in the time of Isaiah, this people has rebelled against the Lord and forsaken the right way. If it were not true these evils would not be among those

who profess christianity.

In connection with this deplorable condition every faithful minister of the gospel of Christ has a solemn responsibility which he should diligently discharge. Is it not the duty of the servants of the Lord among this sinned generation to cry aloud against these evils and point out to men their sins? "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is the only means whereby we can bring men to repentance and escape the wrath of God which is coming upon men. The present condition is a challenge to every minister of the gospel of Christ. Shall we fail the Lord in this hour of need?

LOVE

A. G. Fahnestock

Paul says, "And now abideth faith, hope, charity, these three, but the greatest of these is charity, (or love). (I Cor. 13:13.)

In the chapter named he gives the definition of this love, pointing out that it is something, that, suffereth

long, is kind, envieth not, vaunteth not itself, is not puffed up, does not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, etc. I suppose that every one that professes to be a follower of Jesus Christ, claims to have this love, but it seems that some, if they have it, seem to have so little of it that it would take a magnifying glass to see it.

Reader do you say you have it? Can the definition that Paul gives be attached to the love that you have? Possibly we better read the definition over and over again.

If we have the love as defined by Paul, surely what a distinctly different people we are to those of the world. "A peculiar people."

How wonderful when our love prohibits us to envy.

How hopeful when love makes us to live for others and prevents us from boasting of self, "vaunteth not itself."

How wonderful to have a love that controlls temper, "not easily provoked," keeping the head cool and the heart warm.

BIBLE MONITOR

West Milton, Ohio, February 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

I know of a man, who one day, in the fall of the year, wore a straw hat and an overcoat at the same time and he was approached by a neighbor, who questioned him regarding the combination and the answer was, "I am in an outward way displaying the Christian spirit, a cool head and a warm heart."

Say readers are you sure that you can put away the straw hat and the overcoat during the time they call

out of season? Or should you have the straw hat to wear at all times, during the winter and the overcoat to be worn at times during the summer months?

Does your love bar you from evil thinking? "Love thinketh no evil." If we cannot think evil how can we speak evil one of another?

Paul intimates that in the Galatian church they were biting and devouring one another. If Paul should have asked the Galatian brethren as to whether they love one another and the church, what do you suppose the reply would have been? When I was going to school, two of the boys got to fighting and when the pupils were called together for the afternoon session the teacher asked these boys, "what started the fight between you?" the answer was "Oh nothing." Said the teacher, "Are you angry one at the other?" The answer was no, then said he, "Do you love each other?" and they said, yes. The teacher said, "Come up on the platform now, meet and shake hands here before the entire school." Well, they responded but their step, their

countenance as they looked at the other, their hand shake and their departure witnessed to the fact, but not in favor of their claim. Before I was a member of the Dunkard Brethren church, I knew a brother, who apparently came to church but to pick and find fault with about everything and still claimed that he loved the church and its members.

When I was yet a young lad, my brother sent my younger sister to gather the eggs, and there was a hen on one of the nests. I said to my sister, "why don't you look under that hen for eggs," and she answered, "I'm sure there are none there, and she is the biggest picker I've ever seen, so I keep away from her."

John says, "If any man say I love God and hateth his brother, he is a liar."

Does your love rejoice in the truth and not in iniquity? Jesus says, "If you love me keep my commandments." (Jno. 14.) He said also that we shall love one another as he loved us and if we love one another we will also love the church.

You will notice that Christ points out that the

proof, that we love him is in keeping his commandments and it is equally true that if we love the church we will honor and respect its decisions.

Reader if you do not belong to the church of the living God, you better get out of it. If you are a member of His church, you better honor and respect its rules and regulations.

Is this not logical reasoning?

I sometimes wonder why some people unite with a church, especially such who want to have their own way. I am aware of the fact that we will never see with our physical eyes a church without blemish.

Paul says regarding the Corinthian church, there must also be heresies among you (and he says why) that they that are approved may be made manifest among you." (I Cor. 11:19.)

Reader, may I again ask you, have we the love that Paul speaks of? Does our conversation and life prove it?

After we have exercised ourself in this love and done all we could, we must still say that we are unprofitable servants and that

it is only through the grace of God that we are saved.

R. 3, Lititz, Pa.

CIVILIAN SERVICE NEWS

The following Dunkard brethren are in Civilian Public Service camps:

1. Orval R. Rounds, Swanton, Maryland, C. P. S. Camp No. 4, Grottoes, Va.

2. Albert M. Rounds, Swanton, Md., C. P. S. Camp, No. 4, Grottoes, Va.

3. Virgil T. Smootz, Antioch, W. Va., C. P. S. Camp No. 4, Grottoes, Va.

4. Kyle T. Reed, Carthage, Ill., C. P. S. Camp, No. 25, Weeping Waters, Neb.

5. Gilbert T. Harris, Martin, W. Va., C. P. S. Camp, No. 4, Grottoes, Va.

6. Alvin L. Shumake, Louisa, Va., C. P. S. Camp, No. 24, Hagerstown, Md.

7. Walter Bird, Hartford City, Ind., R. 3, C. P. S. Camp, No. 22, Henry, Ill.

8. Raymond H. Buchmoyer, Lebanon, Pa., C. P. S. Camp No. 45, Luray, Va.

9. Ellis J. Armstrong, Wauseon, Ohio, C. P. S. Camp, No. 30, Wallalla, Mich.

10. Benjamin E. Kesler,

Jr., Goshen, Ind., C. P. S. Camp at Sideling Hill, Wells (Tannery P. O.), Pa.

The following have been assigned to report to camp as follows:

11. Roscoe Nelson Reed, R. 4, Roanoke, Va. To report to CPS Camp 45, Luray, Va., January 7, 1943. Bro. Reed had an operation for the removal of appendix just about the date he was to report to camp, and is not yet able to report.

12. Floyd John Halde-
man, Quinter, Kans., to report to CPS Camp 5, Colorado Springs, Colo., January 26, 1943.

There is one case in which a brother was assigned to camp some months ago, but I have no record nor tidings as to what happened, for his name should have appeared long ere this in the bills for the expense of those in camps. I would appreciate information on any such occurrence known to any of the brethren anywhere.

The National Service Board for Religious Objectors (often referred to by initials NSBRO, publishes semi-monthly a four-page newspaper of what is taking place in connection with conscientious objectors and

the Civilian Public Service camps. It is called The Reporter, and the subscription price is \$1.00 per year. Address National Service Board for Religious Objectors, P. O. Box 1636, Washington, D. C. I feel that anyone having need or desire to be posted on the news covered by the publication named will find it very informative.

There has been no change in the cost per month for our brethren in camps, that is, \$35.00 (see G. C. Minutes, 1941, page 9, par. 3, at top of page). While at first some camps were able to bring costs under that figure, it is to be doubted whether they can do so now, and if costs keep rising, it may be necessary to pay more than \$35.00 a month.

Campees may, if they so volunteer, be assigned to detailed or detached service away from the CPS camps. This kind of service has been largely experimental, and has not afforded very much relief from the need of camps to take care of all C. Os. One feature of detached service is in mental hospitals. The groups assigned to these, ranging from 7 to 15, say, are refer-

red to as camps, and are not at the expense of the churches. The men do not receive pay for their work; whether they receive a small monthly allowance for necessary small expenditures I am not informed. The Comptroller General of the U. S. government has ruled that the pay from farmers for work done by men on detail cannot even be used for the work of the National Service Board, but must be paid into the U. S. treasury.

Since the man power problem has become of much importance, there is more opportunity for our young brethren to be classified as necessary farmers or farm hands, and it may be that those who are in Class IV-E, and who have not yet been called, may be reclassified as necessary farm help.

Two brethren listed in the report of the Civilian Service to G. C. last June, as being in camp, have been discharged. They are Wm. J. Woodiel, and Chas. Rounds.

Lewis B. Flohr, Ex.-Sec.
Civilian Service Com.

He that loveth another hath fulfilled the law.—St. Paul.

MEDITATIONS

—
Dallas Sigler
—

Lest We forget in these trying times of which none of us has ever witnessed heretofore, that it is loyalty to Christ that is going to count for each of us in that last day.

Our mind is called to the book of Luke 12:31, "But rather seek ye the kingdom of God; and all these things shall be added unto you. In the forepart of this chapter, we note the instructions Christ gave to his disciples; how he taught them what should be the first thing in their lives, and that to those who were obedient to him, that all that is good for their welfare would be supplied. Do we realize that their God is our God; their Christ is our Christ. That we are under the same instructions; and have the same promises. Now this being the fact, then a lot of our troubles are past, and we only have one fear; and that is fear that we may not be coming up to the standard Christ has set for us.

Now when we seek for a thing and we find it, it

therefore comes into our possession, unless we do otherwise with it. The question is are we still seeking, or have we found it and feel that our task has been well done; and now I can take life more at ease.

Not so, dearly beloved. Let us read, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.) The writer who was in possession of the kingdom, realized that he had not as yet reached the goal; and that there was service yet to be rendered. So we that are seeking the kingdom, or we that have found it, we see no resting period.

But this race that the writer has reference to will only end when we are called from this stage of action. So we find it to be continuous, where there is no stop off for self-desires.

Just how obedient are we to God's commands?

Just how far are we trusting God?

May we think of a few of the things in life that may

be hard for us to find an answer for when we appear before that open book. (Our Bible.) Do we care for the church now? And for the future church for our children and our neighbors' children?

The latter seems to be the greatest burden upon our mind. Under the prevailing conditions with sin, sin, sin on every hand, I am wondering if we that are older, are doing all that is in our power; with the help of almighty God; to lead the way for our younger generation?

Just how thankful are we to see God's house filled with young people? Do young people have a desire to go place? Yes, just like we did when we were young. Will they be going places? Undoubtedly they will. Where?

May we ask ourselves this question, can I expect others to be in the house of the Lord, when I am absent myself?

Is it important that one should be present in God's services?

Or how often does God require my presence in his service?

Well, in Heb. 10:25 we read, "Not forsaking the as-

sembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

The writer realized that it was important to meet in the name of the Lord, and that it is our duty to exhort others to be there. Does he not infer that to be present it is good for us: that it is food for our soul? Then this being the case, we doubt if any of us feel we have been over fed. Should we be present for the sake of others? We read, "Brethren be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3:17.) Not because we have not power, but to make ourselves an ensample unto you to follow us. (II Thess. 3:9.)

"Neither as being Lords over God's heritage, but being ensamples to the flock." (I Pet. 5:3.) Just how would you feel if you were asked to (or elected to) take the ministry? You accept the work, you work hard to get your sermon, you pray over it, you meditate, yes undoubtedly will lose some sleep in preparing the message. You have

your daily routine of work to look after: just the same possibly as do the laity, whether it is on the farm or elsewhere. And you see that nothing shall interfere; or keep you from the house of the Lord, and you are there on the appointed time, and then find that there was but a very few, who were interested in your sermon enough to do as you had done in making their plans to be in the house of the Lord with you. Would this not be a little discouraging? It certainly would be. How about the pupils in the Sunday school class, well your presence there tells your teacher that you are interested in the class, and the teacher also, that you are expecting some good thoughts from the teacher to help you to live a better and a happier life. Then what is the duty of the teacher?

Here lies one of the greatest positions man can hold, in order to make a success one must be a living example. Man is not driven into the kingdom of Christ, but Christ said, hold me up and I will draw all men unto me. My dear teacher, there is only one way to hold Christ up before the world,

and that is for you to live it; (the life of Christ) and while you have charge of a class, you have willingly accepted it; fail not to do every thing that lieth within you, that could be for the good of your class: your presence; your appearance, your undivided interest in the work, and all in the spirit of Christ.

How dreadful it would be to know that one of your pupils had missed the way, and was lost forever, because of your being too much wrapped up in the things of this world, too careless and indifferent with the Lord's work. It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones. (St. Luke 17:2.)

White Pigeon, Mich.

SECRET WORSHIP

Wm. Root

To those who do not have the privilege of attending public worship regularly, as some of us, who live so far away from our places of worship, the subject of secret worship or devotion is

one that should be of interest to them, if they would make their Christian life a source of enjoyment to themselves, and a means of usefulness to others.

From the language of the Psalmist David we get the thought of our subject, when he expressed his devotion thus, "My heart was hot within me: while I was musing the fire burned." (Psa. 39:3.)

The language expresses very strong feelings of devotion, feelings of divine charity or love, pictured as an inward burning, a divine fire prevented from diffusing itself, for the illumination and warmth of those around it.

And like natural fire, rendered more intense by its confinement, then presently ascended in the flame of devotion towards heaven, this devotion came to David while musing, or we would say while he was in meditation.

We who possess the Holy Spirit can also have that inward fire and devotion in our heart, if we will continue to feed and preserve it, by meditation on goodness of God, the ingratitude of man, the transcient

miseries of time, and the durable glories of eternity.

By our musings or meditation, by continuing in prayer, we attain the intense religious feelings, such as David had, but we cannot have those feelings by our continually thinking upon the things that surround us.

Such feelings were perhaps felt by the two disciples, on the way to Emmaus, when our Lord conversed with them, when they said, "did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Jeremiah, the prophet, must have felt something of the same feeling, when he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay." (Jer. 20:9.)

We are taught by the word of God to "Forsake not the assembling of ourselves together, as the manner of some is:" so we should make every effort and great sacrifice to attend our public worship, but there are world conditions surrounding us, which make

present conditions such that we cannot all get to church, due to gas rationing, tires, etc., nevertheless we can worship around our family altar, and are not deprived of secret devotion or worship.

What does the word burn mean? It means to be inflamed with passion or desire, may be applied to anger or love.

In our text it means a strong devotion, the heart and desires going out after God.

Brother, sister, when world perplexities, or handicaps come then let us fan those desires into a burning feeling, let us go out after and find God.

What is secret worship? It is worship not manifested with those outward signs which usually distinguish public worship, it is not promoted or produced by external forms as public worship is.

We do not have to be alone to perform secret devotion. I sometimes feel it a blessed privilege, to be engaged or occupied on the farm in these war troubled days in which we live, as one may have more time to be alone, with their God,

(such was David's privilege) nevertheless we who are occupied in the business world, in the factory, who meet the public, in company of others can worship in secret.

Secret worship is the worship of the heart, in what we would call a peculiar way. It is true our public worship must come from the heart if it is acceptable to God, however, in public worship there are external and visible forms which usually accompany it.

This also may be true of secret worship, the worshipper may prefer to kneel or express themselves in words, but the secret worshippers worship is performed in the heart and he worships alone.

Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

This can be carried out, when the worshipper is alone in a secluded place, to the writer this means to retire and pray to God in secret.

It is desirable to retire from the world or from those around us, when possible, but if not possible it does not exclude us from secret worship, from separating ourselves as much as we can in thought and feeling from those around us and make God and divine things the subjects of our meditation and musing.

It is also true that the Christian can not partake of revelling with the world in her amusement, yet when thrown in contact with sinners, as we go about our secular duties, if we are thus in company with those who are noisy and even profane, we can still worship secretly in our musing.

To a certain degree we close our eyes and ears and withdraw our attention from the external world, and retire within ourselves.

When we do this we are in one sense in our closet, this is secret worship, secret devotion.

To those who are deprived of public worship, we admonish you to practice secret worship, if you have cultivated the habit you can worship any place, thus people who are deprived of

public worship have the blessed privilege of worshipping in secret.

The isolate should worship in secret, when not worshipping in public, for if we do not worship at all, either in public or secret our religious interest and enjoyment will decline, perhaps to the destruction of our soul.

But, if we keep the fire of devotion always "burning upon the altar," (Lev. 6:13.) as we may do, and as we should do, we must feed it with worship, both private and public, if we have access to public worship.

We always have access to secret worship, even affliction need not keep us from it, as is the case in public worship.

The Apostle James says, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (Jas. 5:13-14.)

There is great enjoyment experienced in secret worship, as is evident from David's expression. "My heart was hot within me:

while I was musing the fire burned."

Upon another occasion he expresses his secret devotion by saying, "My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the nightwatches." (Psa. 63: 5-6.)

Some of the most comforting, enlightening and comforting thoughts, come to us as ministers of the gospel after the day's work is done, when our head is pillowed upon our bed and our mind is occupied in our musing, God speaks to us through his Holy Spirit, revealing his word, then our soul is satisfied and we are made to praise our Maker, with joyful lips.

Such expression of the Psalmist indicate a very high degree of enjoyment, a strong religious feeling, and these musings, this fire of devotion gave expression, not when he was in a crowd but when he was meditating upon the great things pertaining to God, to man and to eternity.

How many people are there in the world today,

even professing Christians, who are thinking seriously upon the things pertaining to God, their relation to each other and above all their inheritance in the great eternity?

We fear many, yea, too many, are drifting along, like a rudderless ship on a fathomless sea, just drifting on the ocean of time, not thinking of eternity.

Friends are you drifting, is your mind just as a waste paper basket, are you thinking of a coming Christ, who may come at any moment? Are you ready to meet the coming King?

Many professing Christians do not seem to enjoy their experience, unless they are engaged in lively meetings, good preaching, good singing, everything must be just so. Everything is just fine while the evangelist is present, his sermons are excellent, but after he is gone, brother so and so's sermons, well they just don't hit the spot, that's all.

Paul said to the Galatians, "But it is good to be zealously affected always in a good thing, and not only when I am present with you." (Gal. 4:18.)

Brother A's sermon may

not be so bad, might even interest you dear ones as much as the evangelist's did, providing your musing is the same.

It is to be feared such persons described above, have not learned the practice of secret worship.

Great Bend, Kans.
(To be continued.)

NOTICE

The officers of 1942 General Conference were to investigate the Civilian Bonds offered for purchase instead of War Bonds, and advise the brotherhood as to wisdom or advisability of purchasing same.

After thinking the matter over, we do not care to assume the responsibility of deciding upon this matter.

It is our mind that all the facts regarding these bonds should be assembled and presented to 1943 General Conference and let the conference decide the question in the regular way.

Moderator A. G. Fahnestock
Reading Clerk, L. W. Beery
Writing Clk., H. E. Andrews

NOTICE

We are glad for the in-

terest shown and support given the work of the Monitor. Renewals have been coming in nicely of late and we hope to have a larger circulation of the Monitor this year than last.

It is our desire to print new mailing sheets soon. If you have not yet sent in your renewal for the year 1943 please do so at once so that we can get your name on the new list. All delinquents will be dropped when the new list is made up.

—Editor.

READER'S COMMENTS

Dear Bro.: I am reminded by the swiftly passing time that I must send my renewal to the Monitor. I had planned on having the paper stopped but feel like it would be giving a dear friend good-bye. So keep on sending it.

I cannot feel the present course of our nation is right for they are trusting in might and power, rather than in the Spirit of the Lord of hosts. (Zech. 4:6.)

We feel there are good people in other nations that fear God and work righteousness. (Acts 10:34-35; Rom. 12:19.) "Dearly be-

loved avenge not thyself, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." This is not the spirit that our nation or even many of the churches are manifesting.

The cry is to bomb, kill, destroy, and revenge, and many of the churches are a party to these evils. It seems our nation has gone astray, for even church people have forgotten the many precious promises God has given them that trust in him, and are breaking the Sabbath.

Is it any wonder that God would bring punishment upon our nation for its abandonment to drink, vice and pleasure?

It is my candid conviction that if America would not have forgotten God and his word we would not have been involved in this war.

Dear Bro.: Your most welcome letter of recent date at hand. We are al-

ways glad to hear from you, as we appreciate very much your effort to give us a clean church paper, free from trashy war news. We praise you in this.

I will be 82 on June 1st, so I am getting away from the evil things of this life as I grow older.

Well, the little Monitor is the only paper we take, for that, and a few good books, give us plenty of good food for our minds.

Hoping you may ever give us a clean church paper, I remain your well wishing brother in Christ.

Dear Bro.: Just a few lines to let you know how I appreciate the Monitor. It sure is the best paper printed. We can hardly wait till it comes. It has all the Bible teachings in it and we hope it keeps on dealing out the truth as it does. May God bless you in your effort to keep it a pure paper, is my prayer.

Dear Bro. Beery: Enclosed find check for Monitor another year.

I have passed my 83 year and cannot expect to stay here much longer, but thank the Lord for hope of eternal

life through Jesus Christ our Savior.

All my life I have spent in Illinois, where our fathers planted the good old Dunkard church 87 years ago.

Here is where elders Enoch Eby, Daniel Fry and others labored and built strong congregations, but as time went on the college dude hirelings took the place of our pilgrim fathers and all can do "what seemeth right in their own eyes." No discipline, no selfdenial, no sacrifice, no Christianity. The hirelings have scattered the flocks and destroyed the influence of the church so that there is little evidence that it ever existed here.

I know the history of the church here from the beginning; 70 years ago we had 44 preachers and an able and faithful elder in every congregation. The hireling satanically controlled modernists who posed as ministers of righteousness from the colleges sowed the seeds of infidelity, atheism and paganism and destroyed the faith of our fathers.

I hope sometime to give you more about the church in the west.

Dear Bro.: I like your messages in the Monitor. They are leading the church back where it should be. The modern idea that the church should change with the world is altogether unsound and was a deception of the devil propagated through his ministers who posed as ministers of the gospel and brought about the compromise of the church with the world which has brought upon us these evil conditions. If the church would have stood firm in the past this war would not be upon us. We are conserving today according to the devil's plans—sugar, gasoline, rubber, and the end is not yet.

I trust there is enough faith yet to preserve the remnant of God's people. Many of those in the churches who are preachers would not have been allowed to preach 75 years ago because of their alliance with the world.

Today you can put the leading officials of many of the churches together with a saloon keeper, a murderer, a gambler or any other depraved worldling and you could not tell them apart.

The Lord will bless those

who withdraw themselves from this apostasy and corruption, and who will serve and trust him.

I hope the Monitor will continue to cry out against these evils and hold fast to the word of God.

Dear Bro.: Enclosed find renewal for the Monitor for another year.

The Monitor stands for the same Bible doctrine our fathers planted here in Illinois one hundred years ago. God bless you and your faithful helpers.

Dear Brethren in Christ our Lord: Please send me a sample copy of the Bible Monitor. I have read the Dunkard Brethren Church Polity and it seems to have the true gospel ring from cover to cover. I have been affiliated with the Church of The Brethren for 40 years and have noticed the great falling away of the church from the old paths wherein is the good way; from the faith once for all delivered unto the saints, for many years.

The bars of church discipline let down, and the enemy has made his inroads into the sacred enclosure. Church members dress just

like the world and the rules and regulations are a dead letter.

May we not trace the root of conforming to the world to a hireling ministry and to the desire to be like other worldly minded churches?

In John 10:13 Jesus said, "The hireling fleeth because he is an hireling, and careth not for the sheep." "Thus saith the Lord" is not heeded anymore. Worship seems so mechanical these days and there is such a great falling away from things spiritual.

God has a few people that have not bowed the knee to Baal. They have overcome the ways of the world. May Gods blessings rest upon you in Jesus name.

NEWS ITEMS

McCLAVE, COLO.

The Cloverleaf Dunkard Brethren church met in council meeting Saturday afternoon, December 26, 1942. Our elder not being present, Bro. Walter Pease was in charge. Bro. Isaac Jarboe opened the meeting by reading the 15th chapter of John.

At this time we elected Sunday school and church officers.

The church decided to hold its

regular spring love feast Saturday, April 3rd, with all day meeting.

We wish to have all who can to come and worship with us, as we are few in number.

Sister Bertha Jarboe, Cor.

* * * * *

OBITUARY

* * * * *

MARTHA FRANCIS SMOOTZ

Daughter of John and Sarah leatherman, was born October 17, 1868, in Mineral county, West Virginia. Departed this life December 14th, 1942, aged 74 years, 1 month and 27 days.

She was united in marriage to William Smootz November 1, 1889. He departed this life March 19, 1942.

She leaves to mourn their loss, five children, Albert Smootz, Loche, N. Y., Elmer Smootz, Ethel Likens, Carrie Gardner, Annie Leatherman, all of Antioch, W. Va., 19 grandchildren, one great grandchild; one sister and two brothers.

She was united with the Dunkard Brethren church July 14, 1893, being a faithful member to the end.

She asked for the anointing service twice through her spell of sickness. Her death was due to hardening of the liver.

Funeral services were held at Knobby Church of The Brethren by Bro. Minor Leatherman, assisted by Bro. Otto Harris. Text, "Blessed are the dead that die in the Lord." Interment in church cemetery.

Mamie Leatherman.

LIVING ON

It's only a memory
That you grow old.
Your body is an annual
Like the marigold,
Your friends remember you best
By deeds, not by years.
By joys you scatter on the way
To banish tears.
It isn't the years that count
As much as how you live:
It isn't the things you get
From life, but how you give.
Selected, Ida Beery.

THE WAY TO LOOK

We look to Thee, dear Lord
When all is dark and dreary;
We know that Thou hast strength
When we are so weak and frail.

We know there is that narrow way
That ever leads up to Thee;
Then help us Lord that way to trod
And ever be with Thee.

Sometimes clouds arise
And almost shut us in;
But when we look to The in faith,
The clouds they disappear.

This old world is passing on
To its endless doom;
Then help us Lord to look to Thee
In faith and verity.

J. C. Barcus.

1943

God built and launched this year
for you;
Upon the bridge you stand;
It's your ship, aye, your own ship
And you are in command.

Just what the twelve months' trip
 will do
 Rests wholly, solely, friend, with
 you;
 Your log book, kept from day to day
 My friend, what will it show?

Have you on your appointed way
 Made progress—yes or no?
 The log will tell, like a guiding star,
 The sort of captain that you are.
 Selected, Howard Surbey.

A CHRISTIAN

Could I be called a Christian
 If everybody knew
 My secret thoughts and feelings
 And everything I do?
 Oh, could they see the likeness
 Of Christ in me each day?
 Oh, could they hear Him speaking
 In every word I say?

Could I be called a Christian
 If everyone could know
 That I am found in places
 Where Jesus would not go?
 Oh, could they hear His echo
 In every song I sing
 In eating, drinking, dressing,
 Could they see Christ in me

Could I be called a Christian
 If judged by what I read,
 By all my recreations
 And every thought and deed?
 Could I be counted Christ-like,
 As I now work and pray,
 Unselfish, kind forgiving
 To others every day?

Selected, Joann Beery.

Our choice in life must be
 cubic, or three dimensions,
 height, breadth and length.
 —McKenzie.

MODERNISTS UNEASY ABOUT THE RESULTS OF THEIR OWN THEORIES

W. G. Bennett

Our modernists at the present seem to be greatly alarmed over the fact that in many of the universities, societies of damned souls, and other atheistical societies are being organized. Russia is to have nine universities organized for the express purpose of teaching atheism, and now the famous, or rather infamous, Mr. Potter who left the Episcopal church and ministry recently, is organizing a religious cult, called a Creedless Cult, without God, and without a heaven or hell. They call it "humanism," and our modernists are so alarmed over these movements that, some of them are suggesting that modernists and fundamentalists cease their controversies and unite to combat Atheism.

Well, when the modernists are afraid to meet the fundamentalists in open debate, and when the fundamentalists are insisting that modernists shall frankly re-

veal their doctrine, and let the common people see just what they are teaching and what they stand for, I can see why modernists would be interested in having the controversy between modernists and fundamentalists stopped. But they brought on the controversy and any time they repent and acknowledge their heresy, I think fundamentalists are Christians enough to drop the controversy; but what they really want is for fundamentalists to quit while they go on propagating their theories, and foisting them on an unsuspecting public.

But why should not modernists unite with humanists and atheists; their theories and philosophies when pressed to a final conclusion are exactly the same.

Take Mr. Potter's humanism, "The chief end of man is to improve himself, both as individual and as a race." Is not this in perfect harmony with the theories of the evolution of man, accepted by all modernists.

Mr. Potter says: "Man is inherently good, and of infinite possibilities." Do not the modernists laugh at the Bible doctrine of the fall,

and say glibly, if man even fell, it was a fall in the right direction.

Mr. Potter: "Man should not submit to injustice, or suffering, and should endeavor to remove the cause." Is not this in perfect accord with the theory of the survival of the fittest, and with Neitzsche's theory of the super-man.

Mr. Potter: "There are truths in all religion and outside of religions." Are not the modernists now, sponsoring a great movement to unite Protestants, Catholics, Jews, Mohammedans, Russellites, Unitarians, Universalists and all other sects in one great brotherhood. They will even take in fundamentalists, if we will shut our mouths and let them talk.

Mr. Potter: "The world and man evolved." Why should modernists, who believe in the theories of evolution, as opposed to the theory of direct creation object to this statement.

Mr. Potter: "The ideas of sin, salvation, redemption, prayer, worship are unimportant." The modernists teach that there is such a thing as sin against society, but no such thing as the

Bible means, when it speaks of being "dead in trespasses and in sins." The idea of salvation and redemption by atonement is abhorrent to modernists. They speak of redemption by blood as butchery. As to prayer and worship, if one accepts the modernists' view of divine immanence, which means that God and the universe are identical, and then there theory that man is cut from the same cloth as the universe, bone of its bone, flesh of its flesh, spirit of its spirit, prayer and worship are not only useless, but idolatrous. And hence the modernists' view of prayer is that it is simply a subjective process, that is, God does not answer, God is silent now and always. Your supposed answer is your subconscious mind, answering your conscious mind. I cannot see that this is any improvement on Mr. Potter's theory.

Mr. Potter: "No man or God can save another man." This is identical with the views of the modernists, who teach salvation by works rather than by atoning blood.

Mr. Potter: "Suffering is the result of breaking the

laws of right living."

Shailer Matthews, a leading modernist, says "But for men who think of God as dynamically immanent in an infinite universe, who think of man's relation to Him as determined not by statutory, but by cosmic law, who regard sin, and righteousness alike as the working out of fundamental forces of life itself, the conception of God as king, and man as a condemned or acquitted subject, is but a figure of speech.

Mr. Potter: "Doing right brings its own satisfaction." And hence, Mr. Potter's theory of neither heaven or hell. Well, we have to admit that Mr. Potter is more consistent than the Universalist who believe in heaven, but reject the doctrine of hell. But we can see no reason why this position should be alarming to modernists, for if one accepts the theory that man is of nature's making, then it would seem perfectly consistent that when disintegration took place, man should cease to exist, and death end all. And we can see no reason why, when modernists who for the last thirty years have been try-

ing persistently to bring religion into a condition where it would harmonize with the theory of evolution, and now men like Mr. Potter, Neitzsche and Trotsky and formulating that theory into statecraft, that is threatening our civilization, into atheism that threatens the very existence of the modern church, why should our modernists be alarmed, when all these years they have been busily sowing the seed, and now are about to reap the harvest.—Selected.

FAITH AND WORKS

A worthy son of the church in the West Highlands, who had peculiar notions touching the "full assurance of faith," having occasion to cross a ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, assuring him, that if he had faith, he was certain of a blessed immortality. The boatman said he had always entertained a different notion of the subject, and begged to give an illustration of his opinion. "Let us suppose," said the ferryman, "that one of these oars is called faith,

and the other works and try their several merits." Accordingly, throwing down one oar in the boat, he proceeded to pull the other with all his strength, upon which the boat was turned round and made no headway. "Now," said he, "you perceive faith won't do—let us try what works can do." Seizing the other oar, and giving it the same trial, the same consequences ensued. "Works," said he, "you see, won't do either; let us try them together." The result was successful; the boat shot through the waves, and soon reached the wished-for haven. "This," said the honest ferryman, "is the way by which I hope to be wafted over the troubled waters of this world to the peaceful shores of immortality."

SENTENCE SERMONS

Character is a by-product of service.—Robert E. Speer.

If I cease becoming better, I shall soon cease to be good.—Oliver Cromwell.

In every part and corner of our life, to lose one's self is to be a gainer, to forget

one's self is to be happy.—
Robert Louis Stevenson.

Only two classes of men
never change, the wisest of
the wise and the dumbest of
the dumb.—Confucius.

The prosperity of a
country depends not upon
the abundance of its
revenues, nor on the
strength of its fortifications,
nor on the beauty of its
public buildings; but it con-
sists in the number of its
cultivated citizens, in its
men of education, enlight-
enment and character.—
Martin Luther.

ADULT SUNDAY SCHOOL LESSONS

Jan. 3—Matt. 1:1-25.
Jan. 10—Matt. 2:1-23.
Jan. 17—Matt. 3:1-17.
Jan. 24—Matt. 4:1-25.
Jan. 31—Matt. 5:1-30.
Feb. 7—Matt. 5:31-48.
Feb. 14—Matt. 6:1-18.
Feb. 21—Matt. 6:19-34.
Feb. 28—Matt. 7:1-14.
Mar. 7—Matt. 7:15-29.
Mar. 14—Matt. 8:1-18.
Mar. 21—Matt. 8:19-34.
Mar. 28—Matt. 9:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 3—Creation of Heaven and
Earth. Gen. 1:1-19.
Jan. 17—How and Where the First
People Lived. Gen. 2:8-17.
Jan. 24—Adam and Eve Yield to

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Temptation. Gen. 3:1-13.

Jan. 31—Result of Disobedience.
Gen. 3:14-24.

Feb. 7—What Hatred and Jealousy
Will Do. Gen. 4:1-15.

Feb. 14—Noah and the Ark. Gen.
6:9-22.

Feb. 21—God's Power to Destroy the
Wicked. Gen. 7:11-24.

Feb. 28—God's Call and Promise to
Abraham. Gen. 12:1-9.

Mar. 7—Abraham the Peacemaker.
Gen. 13:1-13.

Mar. 14—Abraham's Concern for
Loved Ones. Gen. 18:17-33.

Mar. 21—God Spares Lot's Family.
Gen. 19:12-29.

Mar. 28—Abraham Offers Isaac.
Gen. 22:1-19.

BIBLE MONITOR

Vol. XXI

March 1, 1943

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SHORT SKIRT

One of the most glaring inconsistencies among the plain churches at the present is the wearing of the short skirt by some of the women and girls. It is not an uncommon thing to see on the street or highway, or at church services and other gatherings, women and girls dressed plainly and wearing prayer veil and bonnet, yet with their skirts coming barely below the knees and with the very latest style hose and slippers on. As a minister of the gospel of Christ, we denounce this as a vulgar practice, an insult against common decency, and a shame and disgrace upon the wearer and the church that tolerates it.

No doubt the younger girls who have grown up in the environment of the present generation are not

aware of the gravity of this sin, but the mothers and grandmothers who have seen the development of this evil practice and have yielded to it, will surely have to give an account to God for their shameless effrontery in the face of better knowledge.

In order to understand this matter better, let us notice the origin, purpose, development and effect, of the modern short skirt.

Origin

Q. "What was the organization which in the early 1900's advocated shortskirts for women?" Ans. The Rainy Day club in 1904 was organized for the purpose of giving moral support to women who had begun to wear the rainy day skirt, which in its shortest form, reached the shoe tops. The club was addressed by Charles R. Lamb, vice presi-

dent of the National Sculptors' society, who urged the wearing of the skirt not only on rainy days, but on any and every occasion. "The short skirt," he said, "is the symbol of the emancipation of women."

Just imagine, reader, 40 years ago it was a shame for women to appear in public with their skirts above their shoe tops: women who made no profession of Christianity. They even needed the moral support of an organization to give them courage to face the public that way. Can it be possible that in this short period of time the public conscienciousness has become so calloused, and our women have become so hardened that they can go practically naked on the streets without a blush of shame?

Now notice, the "Short Skirt" is a "Symbol of Emancipation" from something. From what? Here the question arises, why did women ever wear long skirts? The answer can be found in Gen. 3:21. "Unto

Adam also and to his wife did the Lord God make coats of skins, and clothed them." What for? To cover their nakedness. Evidently, up

until the year 1904 people in general recognized that clothing was to cover their nakedness and that it was so ordained of God. That was the reason women wore their dress skirts to their shoes and were ashamed to appear in public with anything shorter. This being true, what then is the short skirt a symbol of. It is a sign of the emancipation of women from the recognized will of God—the sign of rebellion against God! If it is true, and it is, that it is the will of God for the nakedness of men and women to be covered, then, to deliberately expose our bodies to the public is "Rebellion against God." Then too, it is known that the short skirt and the heathenish practices that followed originated with, and was propagated by a lewd and profligate class of people. Christian women, in the face of these truths, can you deliberately wear short skirts without condemnation before God and man?

Purpose

What prompted women to begin exposing their bodies? Was it the Spirit of God? Has the result been for the good of the human

family? Indeed not! It was the spirit of the evil one in his effort to bring about the downfall of the human family. Pride, licentiousness, vanity and folly, these are the vices that contribute to this demoralizing profligacy of the human family. The purpose of the short skirt was, and is, to incite lust and passion and entice men to sin; to corrupt, pollute and deprave the human family. The results that have followed this evil practice prove what the purpose was.

Development

This heathenish practice of nudity is a typical example of how people become hardened through the deceitfulness of sin. (Heb. 3:13.) At the beginning of this practice the women were ashamed to appear with their skirts above their shoe tops, but little by little, as they became hardened by the sin they became bolder and sinned the more. The process was a gradual trend to nudism: short and shorter skirts, short and shorter sleeves, thin and thinner clothing, bright and brighter goods, until they have stooped to the level of the harlot and the prostitute.

Effect

It is interesting to note the effect of this heathenish practice upon people. As the practice developed there was a gradual hardening of the sensibilities and consciousness of sin until now nakedness in public is given little thought. Both men and women have become so hardened that they can parade down the streets of our cities practically naked with the brazen impudence of a lunatic, without a blush of shame.

Nudity has a tendency to divert the mind from pure to impure thoughts. It incites lust and passion, and contributes to the demoralization and depravity of our nation. Behold the records of divorce cases, family quarrels, murders and suicides of our day. What is the cause of all these evils? At the root of a large percent of these cases is an illicit love affair, brought on by this heathenish practice of nudity among our women.

In the light of these truths and facts it seems unthinkable that women who make a profession of Christianity, especially those of the plain churches who insist on separation from the

BIBLE MONITOR

West Milton, Ohio, March 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

world, would be found guilty of this sin. It is nothing short of an abomination. How can any woman with any virtue and integrity about her appear in public with this stamp of sin upon her, without shame?

The question then arises, why are some of the women of the plain churches getting into this practice? There is only one plausible reason, and that is, because it is the "Style." It is a decree of

fashion that has become popular and the satanic power is the author of it. Any woman that yields to this decree of the short skirt instead of being adorned with modest apparel as the scriptures teach, is "bowing the knee to Baal" regardless of what church she belongs to or how loud her profession of Christianity. The mothers and grandmothers in the church with their skirts half way to their knees are only a few steps back of the lewd women on the streets who go practically naked. If the plain churches are going to tolerate a sin of this kind they may as well close their doors and quit preaching against the sins of the unconverted world.

ATTENTION

There is a question in the minds of our people as to the wisdom of having District Meeting.

To help solve this problem we are using this means of getting some information.

Will the elders of District No. 2 notify our office at once as to how they feel about having District Meet-

ing. The place for District Meeting this year is at the Englewood congregation. Your help in this matter will be appreciated. May the Lord direct as to the best course to pursue.

—Editor.

God will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life. Rom. 2:7.

I find more sure marks of authenticity in the Bible than in any profane history whatsoever.—Newton

STRAWS

Lewis B. Flohr

Straws are said to tell which way the wind blows; we are told that after the present world war is over, we will have a better world to live in, and one minister in a large city announced as his subject for last Sunday "The World is Growing Better." Many men in high places in church and state have undertaken to say what the post-war world will be like, and how man

should and would have to live, work and do. One writer who contributes "A Lesson for the Week," supposedly based on or related to the Sunday school lesson text (International), headed his last article "Religion and Health a New Factor in Defense."

A glance at some city paper, Saturday issue, which specializes in church activity announcements, reveals some startling things (supposedly) in the name of Christ. From strictly secular, (every-day things, announced as follows, "Our food supply after the war" will be discussed by Dr. — before the Current Problem class, blank church, the gamut is run to those announcements which, from the wording, are not out of line with public announcement of Christian activities (provided we grant that such newspaper announcements are ever appropriate). Some subject announcements would seem concerned with attracting the curious, those inclined to go somewhere to "religious services." (Many people have and practice "religion" while few possess Christianity; many are called, few

chosen.)

Some of the "catchy" subjects are as follows: The Question God Cannot Answer; What Can We Believe; After the War—What? The Next King in Jerusalem; Marked Men; The Lost Father; The Abe Lincoln of The Prophets; It's an Inside Story; Christ's Credentials; How Do You Look; Gear into Power; Too Little and Too Late; All Out For God; and the like. Others, more in keeping with Christianity are Serve the Lord With Gladness; The Bread of Life; The Happy Humble; Live Peaceably; More Than Conqueror; and What Art Thou?

A news item reads: Saint . . . , Jan. 8, 1943. Members of the . . . church believe that since young people want entertainment the church may as well provide it. Tonight the church opens a semi-night club, complete with a juke-box, small tables around a dance floor, and soft drinks. That is the brief press notice. "But what shall the harvest be," not only for the young people, but for those older ones who sponsor such activity. Similarly another

"church" announces its week's activities: dinners, suppers, old-fashioned square dancing, and then, "ballroom dancing." One's mind reverts to the book "From the Ballroom to Hell," picturing the face of a handsome innocent young lady on the first cover page, and in the story inside showing how she was enticed, one step at a time, to her utter degradation, wreck and ruin. "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect." (Mark 13:21-22.)

While I type these lines, my attention is called to a news item as follows: A Christian lady visited a soldier terribly wounded, lying in the ward of a large hospital. A nurse entering, said to him: "You have no need to worry over your sins; anyone who gives his life for his country, as you have, is all right." The man smiled faintly, but shook his head and said, "Ah, Lady, that is a mistake! When I lay out there in the open, I

knew I had done my bit. I hadn't failed my country; but that didn't help me to face God. I wasn't fit to die, and I knew it, and it has been an awful trouble to me every day since. But just now, as I heard that lady's prayer, I saw that the Lord Jesus had been punished for all my sins, and I might go free, and such a peace has come into my heart. How wonderful of Him to die for the like of me! No, I'll not be afraid to die now, because He has forgiven me." I cite this item, not in justification of death-bed repentance, but that it is a recognition of the fact that Jesus Christ is the only propitiation for our sins, our only way to enter into the haven of rest, for He said: I am the way, the truth and the life; no man cometh unto the Father, but by me. (John 14:6.)

Are there straws in our lives which show that we are being drawn (blown by evil winds) away from the straight and narrow way that leads to life, into paths of evil; into things that do not pertain to, nor lead to, life everlasting? How pertinent today are Paul's words to Timothy: "Study

to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Likewise those other words of Paul to Timothy, which come especially forceful today to those who declare the word as the only way of life: Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Vienna, Vá.

MODERN PREACHERS

"Ye Shall Know Them By Their Fruits." Matt. 7:16

J. D. Brown

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit of power." (I Cor. 2:4.)

The world to day is looking for men that come with enticing words of man's wisdom. Men highly educated. Capable of misinterpreting the Scriptures, so as to present it to please the carnal mind, which is enmity against the word of

God not subject to the law of God neither indeed can be.

We find his preaching altogether out of harmony with the word of God and of course his congregation likewise. No demonstration of the power of the Holy Ghost present. Everything visible is contrary to the working of the Holy Spirit so far as demonstrating the power of the gospel is concerned. He never does anything of that kind. He doesn't bother his mind with the power of the Gospel of Jesus Christ. He studies to show himself approved of men, rather than of God, speaking enticing words of man's wisdom, thereby closing up the kingdom of God against men. He fails to enter the kingdom of God himself and hinders those that would enter. (Matt. 23:13.)

But when the apostle Paul preached he did not allow enticing words of man's wisdom to enter his mind, but was engaged in demonstrating the Holy Spirit. I believe those under the sound of his voice could really feel the presence of the Holy Spirit in their midst, "similar to that at

Pentecost," and the power of the gospel as well.

Paul said I am not ashamed of the gospel of Jesus Christ; it is the power of God unto salvation to all believers to the Jews first, and also to the Greek. Paul was able to see in his day, and also the very day in which we live. He instructed Timothy to preach the word, (II Tim. 4:2), for the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.

If the real gospel could be preached to all nations, and if all nations would accept the real gospel with all its power, it would bring peace and good will to men.

Jesus said go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

Notice, Jesus said teach-

ing them to observe all things whatsoever I have commanded you. Those were the conditions on which he promised to be with his servants. He never agreed to be with any servant that would not preach the whole gospel or to those servants that came with enticing words of man's wisdom. I fear he will say depart from me ye worker of iniquity, I never knew you. He is an absolute stranger to God. Paul, speaking of the second coming of Christ, said he was coming in the clouds of heaven with great power, taking vengeance on those that know not God, and obey not the gospel of Jesus Christ.

Jesus Christ, the only way under heaven where we may be saved. Paul felt his great responsibility. He said, woe is me, "condemned am I" if I preach not the gospel of Jesus Christ. At another time Paul said, "I come in weakness and in fear, and in much trembling." Those words indicate a feeling of great dependence upon the Lord.

Yet at the same time he came with great boldness, so far as man was concerned. He never shunned to

declare the whole counsel of God. He said at the close of life, I have fought a good fight, I have kept the faith, and henceforth there is a crown of life laid up for me, and not for me only, but for all those who love his appearing. May we as minister of the gospel take Paul as our counsel. May we not shun to declare the whole counsel of God.

Poplar, Mont.

THE SOJOURN IN EGYPT

B. E. Kesler

My statement, incidentally made in December issue of the Monitor, that the sojourn of the children of Israel, in Egypt, was 215 years, is questioned. This calls for an investigation which is now attempted.

So trusting the reader is interested enough to follow the evidence here presented, by looking up all the references given, and the conclusion drawn, an effort is made to show the reason for the conclusion reached.

Jacob was 130 years old when he went into Egypt, (Gen. 47:9.) Here the sojourn begins. Joseph was 30 when the seven years of

plenty began, Gen. 41:46, and 37 when the seven years of plenty ended, verse 53, and 39 when two years of famine were passed, Gen. 45:6, when Jacob went to Egypt. Verify this statement. So Joseph was 39 when Jacob went to Egypt. Joseph lived 110 years, (Gen. 50:46), and 39 his age when Jacob came, from 110 gives 71, the number of years he lived in Egypt after Jacob came to Egypt.

Moses was 80 years old at the Exodus. (Ex. 7:7.) Then Joseph lived 71 years of the forepart of the sojourn, after Jacob came. Moses lived 80 years of the latter part of the sojourn before the Exodus. This 71 and 80 make 151 years of the period from Jacob to the Exodus. Now the problem to be solved is the time from the death of Joseph to the birth of Moses, which is not clearly stated, but may be determined by comparison of dates.

God told Abraham his "seed should be a stranger in a strange land and they shall afflict them 400 years. But in the fourth generation they shall come hither again." (Gen. 15:13-16.) Next it is stated, "Now the

sojourning of the children of Israel, which dwelt in Egypt was 430 years." (Ex. 12:40.) And Stephen said God told Abraham his "seed should sojourn in a strange land and they should bring them into bondage, and evil entreat them 400 years." (Acts 7:6. And Paul said, "The law (of Moses) was 430 years after the covenant God made with Abraham." (Gal. 3:17. This covenant was made when Abraham first landed in Canaan, Gen. 15:13-16), or 430 years before the law.

Now the "fourth generation," when they were to come out of Egypt, would include the generations of Levi, Kohath, Amram, and Moses. The combined ages of those men is the sum of 137, 133, 137, and 120 or 527 years. (Ex. 6:16-20; Deut. 34:7.) Now note if those men had each been born the year his father died, (which is unreasonable), the entire period of time covered would have been only about 96 years more than the sojourn, if the sojourn were 430 years. This 96 years would represent four generations of 24 years each which would be lower than any generation

since creation. From this it will readily be seen the sojourn could not have been 430 years.

Then again the "affliction" began after Joseph died. (Ex. 1-6-8.) "Joseph died and all his brethren and all that generation." Then a new king arose who knew not Joseph. Then "Israel increased and multiplied exceedingly." Then under the new king the "affliction" began as shown at the birth of Moses. (Ex. 1:9-19; 2:1-3.) So the "affliction" could not have been 400 years. But from the birth of Moses to the Exodus, or 80 years. It cannot be shown they were "afflicted" while Joseph and his brethren and all that generation lived. (Ex. 1:6-8.)

Now Abraham lived in Canaan 25 years before Isaac was born, Isaac was 60 when Jacob was born. Jacob was 130 when he went to Egypt, Gen. 12:4; 21:5; 25:26; 47:9, hence the sum of 25, 60 and 130, or 215 is the time from the covenant with Abraham to the descent into Egypt. And Paul says from the covenant to the law was 430 years, Gal. 3:17, then the 215 from the

covenant to the descent into Egypt, taken from 430, from the covenant to the law, leaves 215 years for the sojourn in Egypt.

Now take the sum of 71 and 80, or 151, the part of the sojourn taken up by Joseph and Moses, from 215 the time of the sojourn, and you have 64 years from the death of Joseph to the birth of Moses. Then add 71, 80 and 64, and you have the sojourn 215 years, as shown above.

Furthermore, "Joseph saw Ephraim's children of the third generation." (Gen. 50:23. Those three generations were 75 years, the age of Ephraim at Joseph's death. Joseph had great grandchildren at his death. Now taking 30 years as a generation, we see how 64 years from the death of Joseph to the birth of Moses may have embraced part of their generation.

Besides, Joseph's grandson, Machir, the son of Manasseh, was living when Moses located the children of Gad, and of Reuben, and the half tribe of Manasseh on the east side of the Jordan. (Nu. 32:33, 39-40.) Now Manasseh was 75 years old at Joseph's death, and if

Machir, his son, had not been born until Joseph's death, if the sojourn had been 430 years, this son of Machir, would have been at least 404 years old at this time, and there is no record of any one living so long at that time, e. g., Jacob 147, Joseph 110, Levi 137, Moses 120, Joshua 110. Even with the sojourn 215 years, Machir would have been 189 at the death of Moses, which renders the 430 years theory highly improbable if not impossible.

But the critic will say, "Does not the Bible plainly say the sojourn was 430 years, and the affliction 400 years?" True enough. But doesn't Paul, the most eminent scholar of his day, say the 430 years was the period of time from the covenant to the law? (Gal. 3:17.) Besides it cannot be shown the "affliction" began 30 years after Jacob went to Egypt, see Ex. 1: 6-8, and last 400 years.

So, in the mind of the writer, the sojourn in Egypt was 215 years, the time from Joseph's death to the birth of Moses, 64 years, and the "affliction" 80 years, the time from the birth of Moses to the Exodus.

Now to the reader: look up all the references given, note the conclusion reached from the facts stated, before passing judgment. Then a line of criticism, favorable or unfavorable would be appreciated, for an honest effort has been made to arrive at the truth on this subject.

* * * * *

OBITUARY

DILLER UPTON BAKER

Youngest son of D. K. and Sarah Stinemetz Baker was born December 31, 1876, in Montgomery county, Ohio. He was married to Susie McNutt December 29, 1900. To this union eight children were born. One died in infancy. Anna Louise at the age of 2 and Johnny at the age of 12.

Bro. Baker departed this life January 28, 1943, at the age of 66 years and 28 days.

He leaves to mourn his companion, four sons, Vern of New Madison; Arthur and Elmer of near Greenville and Raymond of Jaysville, one daughter, Alice of the home and 10 grandchildren, two brothers, Alfred Baker of Savonia, Ohio, William F. Baker of Greenville; one half-sister, Mrs. William Parmer of New Holland, Pa., and many other relatives and friends.

He united with the Church of The Brethren in August, 1916, then became a member of the Dunkard

Brethren church in 1927, to this faith he remained faithful until death.

Funeral was conducted Sunday January 31st, at the Abbotsville church south of Jaysville, by Brethren Lawrence Kreider and L. I. Moss.

L. I. Moss.

MARGARET EVELYN THRONE

Daughter of Harve and Bernice Throne, was born near Alvordton, Ohio, July 2, 1919 and departed this life at the Community hospital, in Hillsdale, Mich., January 27, 1943. Age 23 years, 6 months and 25 days.

On the 26th day of November, 1936, she was united in marriage to Henry Rupp and to this union were born two children, Nelson who is four years old, and Ronald, who is nine months old.

In the spring of 1927 she received Christian baptism and became a very devoted member of the Dunkard Brethren church. On September 16, 1939 she and her husband were called to the deacons' office by the church and has served faithfully until death.

Margaret with her sunny disposition was loved by all who knew her. She was a very devoted mother, and a loving wife.

She leaves to mourn her departure her husband, two sons, parents, one sister, Mrs. Lawrence Surby of Alvordton, Ohio, two brothers, Geo. and John Throne of Edgerton, Ohio, two aged grandmothers and a host of relatives and friends.

Funeral was held in the Pleasant Ridge church, conducted by Q. Vern Hostetler, assisted by Eld. Abraham Miller, Eld. D. W. Hostetler, and

Bro. Henry Besse.

Interment was made in the Pioneer cemetery.

I cannot say, and I will not say,
That she is dead, she is just away!
With a cheery smile, and a wave of
the hand,

She has wandered into an unknown
land.

And left us dreaming how very fair,
It needs must be, since she lingers
there.

And you, O you, who the wildest
yearns

For the old time step and the glad
return.

Think of her faring on, as dear
In the love of there as the love of
here!

Think of her still as the same, I say:
She is not dead—she is just away.

The church was filled to capacity as a token of the esteem in which she was held. The church deeply feels its loss, also the community in which she lived; her sudden death has been a shock to all, but no one needs to weep as though she had no hope of that heavenly home.

H. A. Throne,
Pioneer, Ohio.

MARY ANN MARSHALL

Mary Ann Steffey, daughter of Moses and Mary Steffey, was born near Phillipsburg, Clay township, Montgomery county, Ohio, June 15, 1860, and departed this life at the home of her grandson, Albert Marshall, near Bradford, Ohio, February 8, 1943, at the age of 82 years, 7 months and 23 days.

On September 15, 1878 Mary was united in marriage to Albert H. Marshall. They traveled the road

of life together for more than 56 years. Albert having departed this life eight years ago. Since his going it has been her great desire to join him.

To this union were born three sons, one departing this life in infancy.

Mary leaves to mourn her departure two sons, Ward of Dayton and Ott of Phillipsburg, two grandsons, Albert, with whom she made her home for the last 15 months, and Ward, Jr., now stationed with the U. S. army at Fort Bliss, Texas; one great grandson, with whom she spent many happy hours, also a host of relatives and friends.

Mary united with the German Baptist Brethren church more than fifty years ago. Soon after the organization of the Dunkard Brethren church she affiliated herself with the Englewood congregation and as long as her health permitted she was regular in attendance and loyal to the faith of her choice to the end.

Funeral was conducted at the Englewood Dunkard Brethren church by Brethren L. W. Beery and Lawrence Kreider.

IN APPRECIATION

I certainly want to extend my many sincere thanks to the many brethren, sisters and friends for the beautiful greetings and letters received. Also for your prayers offered up in my behalf during my recent illness in the hospital. May God richly bless you all. I remain as ever.

Your brother,

Virgil Leatherman,

Taneytown, Md.

EVERY DAY

I goes to church on Sunday an' I listens to de text.

It sho'ly helps my feelin's when my mind is gettin' vexed.

De Sabbath day religion puts a calmness in de heart—

But everyday religion need a chance to do its part.

Dar's de Monday religion, when you's got to go to work,

An' de Tuesday religion, when you mustn't stop to shirk.

Wednesday, Thursday, Friday an' Saturday as well

Needs de everyday religion, 'thout no ringin' of de bell.

One day a learnin' 'bout de goodness and de light;

De other six a-showin' dat you got de lesson right.

Sunday brings us comfort wif de beauty an' de rest,

But de everyday religion is what puts you to de test

—Washington Star.

Selected, A. G. Fahnestock.

IN THE MIDST OF WAR THOUGHTS FOR NONRESISTANTS

H. S. Bender

As the war goes on, of necessity greater demands are being made upon the nation for "all-out participation in the war effort. We are beginning to find out what "total war" means in the size of the armed forces,

in taxation, in war industry, in war finance, in rationing, etc. Those who by reason of their religious training and belief cannot participate in any phase of this all-out war effort are finding that it is becoming both easier and harder to maintain their position of complete separation from the war effort: easier, because it become increasingly clear what is necessary for war, and therefore the line of separation can be more accurately drawn; harder, because more and more aspects of life are becoming involved in the war program. Fortunately the nonresistant position is becoming more clearly understood and more generally recognized (in most places) by both government and people so that instead of increasing friction between those of the nonresistant faith and others there is less than in the early months of war. A quiet, steadfast, consistent holding to our testimony, and honest endeavors by our officials representatives and local leaders to work out reasonable agreements with the powers that be, have borne fruit. For this we praise the Lord—without at

the same time expecting that there will be no tribulation in the future.

Since a number of issues are still with us, and new ones arise from time to time, the Peace Problems Committe has decided to supply another series of brief articles to our people through the Gospel Herald which may serve to call to mind the basic principles which govern our attitudes and actions as nonresistant Christians even in the midst of war, and which may aid in meeting practical problems as they arise.

Farming and Fighting

We are sometimes told that it is inconsistent for Mennonites to refuse to take part in the war because our Mennonite farmers are already in the war effort; hence all other forms of participation such as fighting, buying war bonds, working in war industry, must also be approved. The argument is clear and logical: if farming is taking part in war, then we cannot logically refuse the other things asked of us in military service, in ward bonds, or in war work; then we must either quit farming or give up our nonresistant

position altogether. The basic question therefore is, "Is farming taking part in the war?" Let us honestly seek the answer to this question. The following points may help in finding the answer.

1. The farmer produces no implements of war, and no destructive materials. Whatever may be done by way of processing his products after they leave his hands and enter the market, his products in no case enter directly in fighting. Therefore, farming is not in the same class as the manufacture of war materials.

2. The farmer is a civilian and operates under civilian direction in all his contacts with the government. He receives no military aid, accepts no military protection, takes no orders from the military. He is a civilian in a civilian occupation. Therefore, the farmer is not in the same class as the soldier or the worker in a war industry under military protection.

3. Farming is a universal peacetime industry, essential to peacetime civilian life and welfare, and implied as a part of the divine command to "subdue the

earth." It is not a war industry, is not created by war, or supported by war. Therefore, farming is not in the same class as industry created for war purposes.

4. Part of the farmer's production goes into feeding and clothing the men in the armed forces of the nations at war. But the farmer fed and clothed the same in peacetime. He did not begin to feed and clothes them when they went into military callings. A slight increase in the amount of farm production needed to feed and clothe military forces is necessary because of increased wear and tear and increased consumption due to more strenuous activity, but the increase is slight.

5. American farm production is applied chiefly to American and British uses. The proportion of the total population of these countries in the armed forces is small, at present not more than five per cent. Even if it is agreed that the armed forces use relatively twice as much as the civilian population, which is not true, not more than 10 per cent of total farm production would go to the armed forces.

Furthermore, even lend-lease shipments of food, etc., go chiefly to civilian uses.

In the light of the above facts, farming must be considered essentially a peacetime industry even in wartime. Its character is not determined by the very small portion of its product which goes into the armed forces (10%) but by the main use of its product (90%) which is for civilians. Farming is, therefore, not a war industry nor participation in war.

6. The army will get its food and clothing first, and in full amount. If anyone comes short it will be civilians. Therefore, any farmer who refuses to produce in wartime, or who cuts down his production, is not depriving the army of its needs, but rather is depriving civilians. If he cuts down on milk production, he is depriving civilian babies, not soldiers, of milk. If he cuts out hog-raising, he is depriving not marines, but mothers, of fat. If he quits shearing sheep, he is depriving not the navy, but the home, of blankets. Therefore, if the farmer is misled by propaganda to drop out of production, he

is taking food and clothing from the mouths and backs of his own neighbors and needy civilians round the world.

7 The propaganda arguments used against nonresistant farmers come from chiefly two sources: either from the militarists who do not at all want to strengthen Christian conscience against war but who want to break down this conscience to get more war participation; or from men with weak consciences and convictions, often from some one in war industries or in military service who desires an alibi to justify his own lack of conscientiousness.

8. The argument that the government counts farming as war industry and essential to the war, strong though it may seem at first glance, proves nothing except the well-known fact that a war cannot be carried on without healthy soldiers and workers. Food never killed anyone or won any war, though the lack of it has killed many persons and may have lost wars. Wartime slogans are morale builders and not necessarily truthful. Be wise, and not misled, by them.

9. For nonresistant farmers to change the pattern of farming to introduce crops specifically for the purpose of furnishing raw materials for the manufacture of war munitions or implements or for army goods used for no other purpose would be wrong, and would be an indirect participation in war.—Selected from Gospel Herald.

FOUR "D's" OF DELINQUENCY

"The four causes of delinquency," says Judge E. E. Milne, superintendent of the Whittier State School for Boys, California, "are death, divorce, drunkenness and desertion. Other causes are: permitting children to be out at night, and having no parents at home to greet them when they return."—The Religious Digest.

SECRET WORSHIP

Wm. Root

Part II

While we are to "For-sake not the assembling of ourselves together, as the manner of some is," and the

writer of the articles is a strong believer in our public worship, so don't think we can have too many services, too much church as we often hear the remark, yet to those who practice secret worship, who are deprived of the public worship, let me encourage you, you are not entirely dependent upon the public means of grace for the promotion of your Christian edification.

Yet we do not wish to be mis-understood at this point, for I firmly believe that our brethren should, when changing locations, as far as possible, locate where there is a church of our people, especially those of the laity, they at least should locate where the ministry is located, however circumstances alters cases and many times a consecrated young brother or sister can go to some isolated place, or mission point, where they can be used of the Lord, yet as above stated, those who practice secret worship are not entirely dependent upon public worship for the promotion of their Christian life, but the trouble with so many who are isolated, they fail in their secret worship, do

not feed their spiritual nature, hence they die spiritually, they become dwarfed in their spiritual nature and become like the world, with no desire for the public worship.

Worship imparts spiritual strength, preparing us for labor and duty. For this reason we should let nothing keep us from meeting together. One brother said in years gone by, that when he became isolated from church, the first year he could hardly stand it, the second year was easier, he did not think much about it but the third year he did not want to go at all. His desire for worship was all gone.

The promise Jesus gives, "Thy Father which seeth in secret shall reward thee openly," is a very encouraging promise. The worshiper comes from his closet, if he is sincere and humble, with the blessing of God upon him, the skin of his face may not shine as Moses did, when he was engaged in an interview with God, when "the skin of his face shone" with divine glory, yet it will be manifest that he was "with Jesus."

The promise is, "They that

wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary: and they shall walk and not faint." (Isa. 40:31.)

This happy result will follow waiting upon the Lord in secret, as well as in public. Our study of this important subject, secret worship is incomplete without the notice of some of the examples of secret worship we read of in the Bible.

First there was Isaac, an example, the word says, "Isaac went out to meditate in the field a the eventide." (Gen. 24:63.) The marginal reading is, "He went out to pray."

Second: Hannah, the mother of Samuel, a worthy example of secret worship, "She spake in her heart; only her lips moved, but her voice was not heard." (I Sam. 1:13.)

The unfaithful Eli did not understand Hannah's spirit or exercises, and thought she was under the influence of wine, did he mistake her devotions because he was unacquainted with secret worship? It seems he could not sympathize with her in her "bitterness of soul."

Third—Daniel's practice shows that he had his secret worship, "Now when Daniel knew that the writing was signed, he went into his chamber; his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time." (Daniel 6:10.)

The writing referred to was the decree that whosoever would call upon any God or man for thirty days except the king, was to be "cast into a den of lions." But Daniel prayed to God regardless of man's decree.

Fourth: "Peter went up upon the house top to pray about the sixth hour." And it was when he was at his devotions that he saw the vision of the "Great sheet knit at the four corners and let down to the earth." The lesson we learn here is that God has often manifested himself to his people when they were at their secret devotions.

We fear many times those who have the blessing of public worship, become forgetful or neglectful of their prayer life, which perhaps is a lack of the fire of musing,

perhaps there is only a spark or a live coal, which must be fanned to new life, before the fire of devotion springs forth.

Therefore brethren and sisters let us live much of the time on our knees, let us pray definitely for those of our loved ones who are without that fire, that they may be flamed into new life, it may be that after our short life is over God will in some distant time see fit to answer our prayers.

The last example that we shall notice is that of Jesus himself. Matthew says, "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." (Matt. 14:23.)

Though our Lord had so much work to do, with all those who were around him, yet he chose sometimes to be alone, to set us an example.

In conclusion let us note: The manner in which secret worship is to be promoted. "While I was musing the fire burned." The intense religious feeling which seems to have been experienced by David was produced by meditation.

"Musing" means meditation or contemplation. Meditation, which is the mother of devotion, is the daughter of retirement.

The humble believer, in retirement from the world and engaged in pious meditation, will be likely to share in David's devout feelings, meditation is an excellent promoter of devotion. "While I was musing the fire burned."

The Psalmist said, "Then spake I with my tongue," etc. And from what he spake we may form an idea what were the subjects upon which he was musing when the fire of devotion was kindled in his heart, which produced so much religious feelings. He thought upon himself.

It is in retirement, by meditation that we come to a knowledge of ourselves. This also was the experience of the prodigal son, when he thought upon his life in his musing, his meditation he made his resolution to return to the warmth of his father's love.

If we would all study ourselves more we would become better acquainted with ourselves, with our infirmities and imperfections.

Such knowledge would lead to spiritual improvement. David was not only concerned about his life here in the world, but he was concerned about the hereafter.

He thought upon his end, he said, "Lord make me to know my end, and the measure of my days, what it is: that I may know how frail I am."

When we realize that our mortal life shall end, and that our days on earth are but few, then we will be likely to feel the importance of improving our time and of doing whatever is to be done.

As we close these articles, we admonish you one and all, who are isolated from church, or the church of our choice, let us not forget secret worship, let us also make every sacrifice to attend the public worship, so long as the bus lines and railroad carries passengers, let us make every sacrifice to attend public worship, money should not count with us, "seek ye first the kingdom of God and his righteousness," for the time may yet come when we cannot worship God according to the dictates of our own

conscience.

At this time the writer and family, who live 120 miles from church, having no direct bus or train connections, without any provision of gas ration, to make the drive, feel our isolation very much, but with the words of the poet ringing in our ears this Lord's day, we submit these few words of encouragement, "I'm bound to meet you in the skies, I'm bound to meet you in the skies." Pray for us that we may be found faithful when Jesus comes.

Great Bend, Kans.

NEGLECTING OUR SALVATION

Mrs. H. S. Grubb

Why do people who are called Christians read the Bible and seem to desire to do God's will, so often neglect to do God's will, and put everything first except what God tells us in the Bible to do, then when they do the things that please themselves if they have a little time to spare, they will do something for God? It seems to me that they have not been born again or re-

ceived the Holy Spirit.

True Christians, filled with the Holy Spirit, also full of God's love will strive to please God always, and desire to serve Him, and be anxious to try and win lost souls for Christ. Now I do not want to condemn or judge these people I am speaking of, I only want to help them, for I truly believe they are our brothers and sisters in Christ, our weaker brethren. They are starving themselves spiritually for they neglect to take their spiritual food. I earnestly pray and urge all sincere Christians to pray for them and try to help them. I hope every one of these will read Matt. 25, about the ten virgins. The five wise virgins who prepared to meet the Bridegroom and were ready to meet Him when He came.

These, I believe were always trying to do our Lord's will working for Him and keeping always ready to meet Him. The foolish were different, they were careless and neglectful, so were not ready to meet their Lord, therefore they could not see Him. We should be very careful that we are not like these.

Our Bible tells us about these things so we will know how to live here and what God wants us to do here that we can be ready to meet our Savior, Jesus Christ. So many do not give this a thought and do not realize that it could happen to any of us as it did with the foolish virgins if we neglect to be ready when He calls us. We must yield our whole selves to God to be used in His service and receive His purifying, which I believe we must get here.

If you read all of the 25th chapter of Matthew you will find in the last part the rewards to the faithful and to the neglectful. Everyone should study this chapter carefully and try to be faithful.

BIBLE TEACHING ON DRESS

The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.—Deut. 22:5.

And it shall come to pass in the day of the Lord's sacrifice, that I will punish

the princes, and the king's children, and all such as are clothed with strange apparel.—Zeph. 1:8.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. 3:3-4.

Read also Isa. 3:16-24; I Tim. 2:8-10.

SENTENCE SERMONS

For God is not unrighteous to forget your work and the love which ye showed toward His name, in that ye ministered unto the saints, and still do minister.—Hebrews 6:10.

My aim in life is to be: unashamed to worship God openly and to declare my interest in God's kingdom; unselfish in all my manners; willing to accept the same kind of treatment I give others. Ready to admit my own faults and shortcomings.

There are but three steps from earth to heaven; or if you will, from earth to hell—acts, habits, character.—Butler.

Give us help from trouble: for vain is the help of man. Through God we shall do valiantly for he it is that shall tread down our enemies.—Psa. 108:12-13.

Make it a rule, and pray God to help you keep it, never, if possible to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day."—Charles Kingsley.

ADULT SUNDAY SCHOOL LESSONS

Jan. 3—Matt. 1:1-25.
Jan. 10—Matt. 2:1-23.
Jan. 17—Matt. 3:1-17.
Jan. 24—Matt. 4:1-25.
Jan. 31—Matt. 5:1-30.
Feb. 7—Matt. 5:31-48.
Feb. 14—Matt. 6:1-18.
Feb. 21—Matt. 6:19-34.
Feb. 28—Matt. 7:1-14.
Mar. 7—Matt. 7:15-29.
Mar. 14—Matt. 8:1-18.
Mar. 21—Matt. 8:19-34.
Mar. 28—Matt. 9:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 3—Creation of Heaven and Earth. Gen. 1:1-19.
Jan. 17—How and Where the First People Lived. Gen. 2:8-17.
Jan. 24—Adam and Eve Yield to

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Temptation. Gen. 3:1-13.
Jan. 31—Result of Disobedience.
Gen. 3:14-24.
Feb. 7—What Hatred and Jealousy
Will Do. Gen. 4:1-15.
Feb. 14—Noah and the Ark. Gen.
6:9-22.
Feb. 21—God's Power to Destroy the
Wicked. Gen. 7:11-24.
Feb. 28—God's Call and Promise to
Abraham. Gen. 12:1-9.
Mar. 7—Abraham the Peacemaker.
Gen. 13:1-13.
Mar. 14—Abraham's Concern for
Loved Ones. Gen. 18:17-33.
Mar. 21—God Spares Lot's Family.
Gen. 19:12-29.
Mar. 28—Abraham Offers Isaac.
Gen. 22:1-19.

BIBLE MONITOR

Vol. XXI

March 15, 1943

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RIGHTLY DIVIDING THE WORD

In his instruction to Timothy, the apostle Paul gives some exhortation we would do well to consider, in our effort to carry to the world a gospel that will be convincing to intelligent and sound thinking people. We accept the New Testament scriptures as the inspired word of God, and rightly so, for it is the power of God unto salvation to every one that believeth. This fact has been demonstrated all down through the history of the church of Jesus Christ in the lives of those who believe and obey the gospel.

Inasmuch as the scriptures are infallible and that the teachings given by various writers are not contradictory, it would seem only reasonable that all those

who accept the scriptures thus, would be in agreement in all things pertaining to the scriptures. It is sad, but true, that this is not the case, and this divided condition and antagonistic teaching, practice and effort among those who profess Christianity, hinders the cause of Christ.

The question arises here, what is the cause of this lack of harmony, confusion and conflicting effort? Are the scriptures at fault? Indeed not! It is our use, or rather, misuse of the scriptures that begets this unfortunate condition. As a remedy for this we call your attention to II Tim. 2:15. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." A commandment is given here to those who would carry the

gospel that they should "Rightly divide the word of God." It is inferred in this statement that there is a possibility of us not rightly dividing the word of God. This being the case, if we do not heed the command we cannot expect the word to accomplish the things it was intended for as a convicting, saving and keeping power within the lives of men.

When the writer uses the term "Dividing the word" we believe he means that we should make the correct use of it, make the proper application of its teachings to our lives and to the issues that we meet. In the light of this we believe it is wrong to take a certain passage of scripture out of its setting in the scriptures and make an application on a teaching which would conflict with other scriptural teachings on the subject. It is our conviction that on any given subject, all the teachings of the scriptures pertaining to this subject should harmonize. In our application of the scriptures, should our teaching conflict with a "Thus saith the scriptures" it is a proof we are making a wrong application. There are two main reasons why the word of God is improperly taught and misapplied, - and we should strive earnestly to avoid being guilty of either. These are suggested in the following scriptures. In II Peter 3 the writer speaks at length regarding the coming of the Lord and in connection with this he says "in which are some things hard to be understood which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." It will be noticed from this that "ignorance" results in a misuse of the scriptures. If we do not have sufficient knowledge of the language in which the scriptures are written to understand the terms and expressions used, there is danger that we will not rightly divide the word. Then in II Cor. 4:1-2, another point is mentioned. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to to every man's conscience

in the sight of God." You will notice here the writer speaks of "handling the word of God deceitfully." This is one of the greatest causes of the apostate condition in the churches. Men of intelligence and ability often deliberately misuse the scriptures in order to accomplish certain ends. We need to be on the alert for such men if we want to preserve the gospel of Christ, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." (II Cor. 11:13.)

To contend for something that the scriptures do not justify, to make an improper application of the inspired word, to wrest or "make the word of God of none effect" on the part of Christian people, either as a result of ignorance or deliberate deception, is but to bring upon us the condemnation of God and sound thinking men.

In order to avoid this reproach we need to heed the commandment of the Lord and study to shew ourselves approved unto God. In our activities in the service of the Lord should our teaching or practice be found to be in error in the light of

the inspired word we need to give the matter sober prayerful study and meditation until we find wherein the error is, cast aside that which is error and cling to that which is true. In this way alone can we merit the approval of God and men, in this way alone can we be workmen that need not to be ashamed before our God or our fellowmen.

NOTICE

A definite announcement regarding the District Meeting of Dist. No. 2 will appear in April 1 Monitor. Inasmuch as it is held on the second Wednesday of April the date this year will be April 14. If the meeting is announced in April 1 Monitor we feel there will be sufficient time between then and the time of meeting to make all plans and preparations.

The feeling of the Englewood congregation on this matter is, that in spite of the rationing of various commodities and the unusual conditions under which we are living, the work of the Lord should go on at all costs.

If because of food ration-

BIBLE MONITOR

West Milton, Ohio, March 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

ing we may be a little short of provisions in this line we would do well to make up for this in fasting and prayer in behalf of the church, our nation, and the other nations of the world, that men might be constrained to return from their evil ways to the Lord of hosts that they might be saved from the horrors of war, famine and pestilence and all other evils that are abounding.

In thinking this matter

over, if we look about us it is evident that the devil is not curtailing his nefarious work. The dance halls, the beer parlors, theaters, movies and all kind of evil activities are doing business as usual and evidently with great success. Somehow people are finding plenty of tires, gas and other commodities to carry on these evil things. This being true shall the church discontinue her activities with the world so desperately in need of her services? True, there are certain limitations over which we have no control, but if we are determined to carry on the work of the church the Lord will provide ways and means of meeting these issues. These conditions are a means of testing our faith in our God.

—Editor.

GENERAL CONFERENCE

The officers of 1942 General Conference think it is time that something definite should be decided about a 1943 Conference. We would like to have an expression from our people as to how they feel on the matter.

In order to save time we

are asking that each Elder and others who care to, write Elder A. G. Fahnestock at once giving their views on this.

Please answer these questions:

Should we hold a General Conference this year?

Do you think we could take care of the attendance we would have this year in one of our church houses?

Would it be wise, if you think not best to hold a conference, for the elders to get together and discuss matters confronting us and give advice and recommendations on matters presented?

We will appreciate any suggestions you may have regarding this matter and will decide according to the majority of those who give us their views.

Please write to Bro. Fahnestock at once.

Committee:

A. G. Fahnestock,
L. W. Beery,
H. E. Andrews.

C. P. S. NEWS

Lewis B. Flohr

Bro. Ellis J. Armstrong, Wauseon, Ohio, was re-

classified after being ordered to camp, and is not in camp.

The same statement holds for Bro. Floyd J. Haldeman, Quinter, Kans.

Bro. Eugene L. Kendall, Greentown, Ind., has been in camp No. 24, Williamsport, Md., since May 24, 1942, and I learned of it March 1, 1943. A number of changes of classification have been reported to me since the issue of February 15 Bible Monitor. In order to keep records and accounts correct and up to date, all actual arrivals at camp, changes of camp, and changes of classification should be reported to me promptly.

Bro. Albert D. Arnold, Martin, W. Va., is in camp 39, Galax, Va.

Among those interested in the armed forces, production of war materials, and agriculture, the competition for man-power (including women at many, many kinds of occupations) has become intense. Unnecessary occupations have been described also essential occupations. Farming, when meeting certain specifications, is an essential occupation, and registrants may be classified or reclassified ac-

cordingly. Local boards can supply necessary information.

Recently we have been informed that the cost per man in camp is thirty dollars a month, retroactive to January 1, 1943.

This is good news. We have an increasing C. S. budget; let each family turn back to the minutes of the special G. C., held at Goshen, Ind., and read the ways and means approved and established by the brotherhood to be followed in supporting our brethren who are called into civilian service.

Spring is upon us, and there is need for every mouthful of food that can be produced. Why should not each one of us be interested in one or more production projects to aid this work? (We have no camp of our own to supply, but if each one's location is considered, products that can be readily marketed can easily be selected.)

Vienna, Va.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
—Prov. 16:32.

POPULAR OR UNPOPULAR

B. E. Kesler

II Peter 1:19

Synopsis of a sermon by Elder B. E. Kesler, Goshen, Ind., February 7, 1943.

In conversation with a doctor recently, he asked about the Dunkard Brethren church. A brief explanation was given. Then he asked more about what we call "the simple life." This being explained, then he said, "Not much prospects for growth." No, said I, not so much as with some churches. Then in a later conversation, he asked, "If a thing is right, why is it not popular?" This set me to thinking. For want of something better to say, the reply was, "The carnal mind is not subject to the law of God neither can be." (Rom. 8:7.)

Now if a thing is right, why is it not popular? or we may put it this way, if it is popular, is it of necessity right? And are all right things unpopular, and all popular things necessarily wrong? These questions have always been of vital importance and will ever

continue to be so. And the answers to them have ever been varied, and will continue so, depending upon by whom they are answered.

If Christ was right, why was he not popular? If the Bible and the religion of Jesus Christ are right, why unpopular? Do you ask, "are they not popular?" Do you not know that they are practically ignored by four or five of the great nations of the world today? How about Russia, Germany, Japan, France and Italy? And in the other great nations that profess to be Christian, how about accepting and obeying the Christ and his Bible wholly, or just in part? Were the Christ and his Bible believed and obeyed, how about war and retaliation? Were the religion Jesus Christ the standard, and his word the rule, why so much of the New Testament ignored, even by those who profess to be his followers? True, the Bible is said to be "the best seller in the world," but a Bible agent would likely starve to death in the "four or five" nations named above, if he had to depend on his sales for a living. And if the Bible must be obeyed,

how about "popular religion of today, and the "popular" churches that ignore so much of its teaching?

All principles accepted by any specific group, are popular with that group. My church is popular with my group, your church is popular with your group. But why is not my church popular with your group, and your church not popular with my group? The real problem to be solved is, why is not my church, your church, or any body else's church not popular with all churches? And with the great mass of mankind? Answer, plainly by our different exposition of the scriptures. At this point my friend, the doctor, asked "Why are there so many interpretations of the scriptures?" To this it was replied, "The scriptures need very little interpretation." "God said what he meant, and meant what he said on matters pertaining to our salvation." Here the doctor was called away, but said, "We will talk some more when we have time," and so we will.

But now to continue, if a thing is right, why is it not popular? Well in the

first place, God's minority has never been large. Noah was not popular, but he was right. He obeyed God while opposed by the heathen world. Moses was right though Pharaoh and all Egypt was against him. Elijah was unpopular with Baal and his 450 prophets, but he was right with God. Moses was right, but very unpopular with "Korah, Dathan, Abiram and 250 princes, men of renown," in Israel. Jesus was right, but he had to face the Sanhedrin and Jewish world, with whom he was quite unpopular. Therefore, a minority may be right, though very unpopular with the mass of mankind.

So now, if my church is right, why is it not popular? Why is anything that is right, unpopular? What is to be the standard as to the right or wrong of a thing? Answer: from the religious viewpoint, the Bible is the only infallible guide. Then what is there about my church that hinders it from being popular? Answer: the "simple life" as opposed to worldliness in general, specifically in modest apparel or plainness of dress, as opposed to immodest

dress, and worldly styles and fashions made to satisfy the cravings of the carnal mind. The question then is, shall the Bible or the carnal mind determine the course of action in these things? My church says the Bible should be the standard. What do you say?

Any how, let us try a few passages of scripture here, and note their bearing in the case. "Be not conformed to this world, but be transformed by the renewing of the mind." (Rom. 12:2.) The renewed mind does not conform to the world. The "obedient children (of God) do not fashion themselves according to the former lusts in their ignorance before they were converted. (I Peter 1:14.) "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15.) Is anything more highly esteemed among men and women than worldly styles and fashion? How would he feel without the latest style hat, tie, shoes and trousers? How completely dejected she would be without the latest style hat, dress, permanent, shoes, paintings of lips and nails.

And why this sensitiveness? Because "the carnal mind is enmity against God, not subject to the law of God and indeed can not be" Rom. 8:7. God's law in this matter is plain. The spiritual mind submits, the carnal mind rebels. The Bible teaching is right, but not popular. Again, "The natural man receiveth not the things of the Spirit of God neither can he know them because they are spiritually discerned." (I Cor. 2:14.) To the spiritual man God's word is law, but to the natural man, the things of God's law relative to this matter is "foolishness." Still, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold and pearls, or putting on of apparel." (I Peter 3:2; I Tim. 2:9-10.) These texts are plain. My church obeys. Should it therefore be unpopular? But it is, and yours will be too, if it obeys these scriptures.

"Are there few that be saved?" "Many are called but few chosen." "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are

called? (I Cor. 1:26.) Why not many in these groups are called? Because to them the simple life, and these scriptures are not popular. "Numbers are no mark that men will right be found; a few were saved in Noah's ark, while many millions were drowned." God's minority never has been large and never will be.

Now we do not want to be odd just for notoriety, or to become a target for unfavorable criticism, or the butt of ludicrous jokes. It is a matter of divine favor, and not the approval of man at large, that we seek. It is a matter of Bible teaching as opposed to the theories of men, with us. "If God be for us, who can be against us?" If God be for us, what matter if the whole world be against us in this matter?

We contend for obedience to the whole gospel, in contrast to the short cut theories of modern popular evangelists and radio preachers, who magnify the "faith" and "the blood" theory of salvation, to the neglect of other parts of the divine word. True, faith is of vital importance, but what will faith without

works avail? "The blood cleanses from sin sure enough, but how will an ungodly, disobedient sinner experience that cleansing? "Faith without works is dead," whether possessed by an ungodly sinner or a disobedient high churchman. (Jas. 2:24-26.) The blood cleanses, but only those who "walk in the light as He is in the light, which the sinner does not do, will experience that cleansing. Only those who "walk in the light, and have Christian fellowship, "will be cleansed by the blood."

This cleansing can only be obtained by "obeying from the heart the form of doctrine delivered to us," or "the faith once delivered unto saints." (Rom. 6: 17-18; Jude 4. The blood was never applied to an unregenerated sinner to make him a child of God, and faith without works is dead. And no man was ever saved on a dead faith. Better be right than popular. A great man once said, "When a church undertakes to make itself popular, it takes its first step toward apostasy." A greater truth was ever seldom stated. When one becomes the idol of the

masses, or idolized by the world, he is on the verge of ruin. So with a church that is popular with the masses. It is not whom the world commendeth, but who the Lord commendeth." No standard but the Bible will stand the test at the day of reckoning. Let us still "cling to the Bible, our lamp and guide." Goshen, Ind.

HOLY SPIRIT OR UNKNOWN TONGUE

L. I. Moss

The following was written as a reply to some people who were confused over the Holy Spirit and the so-called unknown tongue of the present day. It will do you all good to read this and the texts referred to.

The difference between the Holy Spirit and its work, and what some people call the speaking in tongues. I will first consider the text used to sustain the speaking in tongues, I Cor. 14.

In the first verse Paul says we should desire spiritual gifts but rather that ye may prophesy.

The second verse clearly states when one speaks in an unknown tongue no man

understandeth; and the third verse states, but he that prophesieth speaketh unto men to edification, exhortation and comfort. The fourth verse says he that speaketh in an unknown tongue edifieth himself. How can one be edified by what they call the unknown tongue of today when they all will admit they do not understand or even know what is said themselves? To edify one must be taught or learn something. In the same verse it states the church is edified by prophesying, they are taught or learn something.

The fifth verse clearly shows there is no benefit in tongues without an interpreter. The object of preaching or prophesying or speaking in tongues even with an interpreter is and should be the instructing of the church. I will let you read the sixth, seventh and eighth verses. Instead of favoring speaking in tongues they are against it.

The ninth verse likens speaking in tongues to just speaking into the air and no one is benefited.

Read verses 10, 11 and 12, which exhort to seek a gift that will help some one. I

will say about the 13th verse when ever anyone who talks in tongues can interpret what they say then I would believe they talk in tongues.

Now go to the 19th verse. Paul says five words spoken so they are understood are worth more than ten thousand in an unknown tongue. We cannot take each of these verses separate, but the latter part of the chapter clearly states if those speaking in tongues cannot have an interpreter let them keep silent, verse 28. While on this chapter why is it so many women claim to talk in tongues and teach in the churches just take the last part of the chapter. Verses 33, 34 and 35, better get God's order in the church and leave out the confusion of women running the church by unknown tongues or otherwise.

Now as there is nothing in I Cor. 14 to justify the unknown tongue, let us look at the record in the book of Acts about what took place on Pentecost. There were people gathered together from several different nations and all spoke a different tongue or a different language just as the

English and the Germans speak a different language. And God gave the apostles power to speak so all these people of the different languages all understood the preaching. They all understood in their own tongue, in no way was this like what people today call the unknown tongue. It was the mighty power of God, that made this a known speech to all who were present.

A religion without the Holy Spirit is vain and worthless, a religion led by some other spirit is just as worthless. The word tells us there are many spirits in the world and we should prove the spirits to see whether they are of God.

Now to the work of the Holy Spirit. Luke 1:15, tells of John being filled with the Holy Ghost from his mother's womb. Did any one talk in an unknown tongue for John to receive the Holy Ghost. Is there anything said about the unknown tongue when the Holy Ghost made its appearance to Mary before the birth of Christ.

Who receives the Holy Ghost? Turn to Acts 5:32. We are told God gives the Holy Ghost to those who

obey him. What does it mean to obey God? It means to obey his word or really we are to obey the New Testament, and trying to talk in tongues or praying day and night will not bring the Holy Ghost to any one that refuses to obey the gospel, and God knows whether or not you are willing to obey the gospel.

Peter said in the sermon recorded in Acts 2:38, "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost." Nothing said about talking in tongues to receive the Holy Ghost. Surely if there was any such requirement it would have been mentioned on this occasion. John 15:26 calls the Holy Spirit the Comforter, he is a comforter to those who obey the gospel and receive the Holy Spirit. Luke 12:12 says the Holy Ghost will direct our speech, the Christian.

John 14:26 also speaks of the Holy Ghost as a comforter and a teacher which will teach you all things and bring to your remembrance whatsoever I have said unto you. A quiet comforter and teacher, constantly with those who believe and obey

the gospel. The best evidence anyone can give that they have the Holy Spirit is to believe and obey the gospel. Far better than to try and get some mysterious evidence which people will doubt such as the unknown tongue.

No person who has the Holy Spirit will be found trying to find some way of classing the commandments of the gospel with the works of man. Paul does speak of a class of people who try to gain favor by their good works. (Eph. 2:8-9.)

A lot of people today would like to do the same thing, they give to the poor, they care for the sick and yet they do not obey the commandments of the New Testament. Lots of good moral men will say they do not drink, they do not swear, they are just boasting of their good works and yet are not Christians.

In the last chapter of Matthew, after Christ was crucified and raised just before he ascended he gave the apostles the commission, we are to teach and observe all things, and those who will do this can have the Holy Spirit for a comforter, a teacher, a guide even to

the end of the world. Look out for those who call me Master and Lord and do not the things I say.

Eldorado, Ohio

HEAR YE HIM

Thornton Mellott

These words were spoken by God when Peter, James and John were on the mount with Jesus our Lord. We all know what took place, how a cloud overshadowed them, and a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased, hear ye him."

As he spake these words to his disciples, God speakes to us to day—Hear ye Him.

Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me (Christ) unto him ye shall harken."

God said, "I will raise them up a prophet from their brethren like unto me (Christ) and he shall speak unto them all that I command him."

Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like

unto me (Christ) him ye shall hear in all things whatsoever he shall say unto you and it shall come to pass that every soul which will not hear that prophet shall be destroyed from the people.

Christ says all power is given unto me in heaven and in earth, and in speaking to his apostles tells them, go ye therefore and teach all nations, teaching them to observe all things whatsoever I have said unto you.

Paul tells the Corinthian brethren to remember him in all things.

To whom are we going to harken, unto Christ or unto man? Christ says he will judge no man but his word shall be our judge.

The words by Peter, James or John are the words that Christ had them say, "Hear ye him."

James says be not a forgetful hearer, so let us harken, let us obey, let us observe, let us do what he commands.

Let us not take our way, for it isn't safe, for we are told in God's word there is a way that seemeth right unto man but the end is the way of death. They had false prophets in those days

as we have false preachers and teachers today. As I have told you before, let us not take our own way; let each of us ask ourselves these questions:

Could I fellowship with those I knew went to places of revelery? Could I fellowship with those who follow the styles and fashions of this world? Could I fellowship with such and have a clear conscience?

Paul, in speaking to those who would be clean says, to abstain from those who live in error.

James says, keep the church pure and clean, and yourselves unspotted from the world.

SELF-DENIAL

Vernon Mahan

Dear brethren and sisters in Christ, let us examine our lives according to the gospel teaching. I refer you to the book of Romans, the 12th chapter, where the apostle was writing to the Roman brethren, "I beseech you therefore brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God

which is your reasonable service." (Rom. 12:1) Here Paul wrote I beseech, asking or urging them to do as he was telling them. Likewise the Lord is pleading with us to make our lives a living sacrifice, one that is alive and willing to work in his vineyard.

We think of sacrifices being offerings offered unto God as without life, but Paul said we should be a living sacrifice, (Eph. 2:5), even when we were dead through our trespasses God made us alive together with Christ. As much as to say that if we are living for Christ, we must be up and doing the work of the Lord, and the mercies and power of God will be with us. Our lives should be holy, clean and pure, as God would want them to be.

(Romans 12:2.) "Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." As much as to say that we should not be so concerned about the things of this world, but have our mind on heavenly things, and where we will spend

eternity, but be ye transformed which means to be changed, by doing the things God wants us to do. We must study our Bibles to know what is the will of God and that we may prove to the sinner by the lives we live, that we are a child of God and are willing to obey him.

NOTICE

The General Mission Board has on hand some ministeral cards which can be had by writing to the undersigned, giving your name and address and whether minister or elder.

We also have a few copies of the 1942 General Conference minutes, if any one wants a copy please write to me and one will be sent to you.

Harry Andrews,
Empire, Calif.

APPROVED UNTO GOD

D. M. Click

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing

the word of truth." (II Timothy 2:15.) The Apostle Paul, that great gospel preacher to the Gentiles was approved unto God and well favored amongst his fellowmen. He was not slack to preach the full gospel, and he was looking forward to a glorious reward, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:6-8.) Jesus said of Mary, "She hath done what she could: she has come aforehand to anoint my body to the burying. Verily I say unto you, wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (Mark 14:8-9.) Jesus says she hath done what she could.

My dear brethren and sisters, have we been doing what we could to keep the immodest short skirts and

other styles and fashions out of our church? Are we fighting a good fight and keeping the faith in these things?

Grand Junction, Colo.

NEWS ITEMS

PLEASANT RIDGE

We met in our regular quarterly council February 13, 1943. Bro. D. W. Hostetler opened the meeting by reading the eighth chapter of Romans, giving a few helpful remarks, and leading in prayer. Bro. D. P. Koch had Bro. Abraham Miller to give a few remarks, then led the meeting.

The reading of the clerk and the treasurer report was then given, which were encouraging to hear. Bro. and Sister Surby's letter was handed in and gladly accepted. As Sister Henry Rupp was called to her long home by death, which is a regret to all, Sister Mary Miller was chosen for assistant chorister to take her place. The delegates were then chosen for District Meeting. We have decided to have our lovefeast the 12th of June which will be an all day meeting. A hearty invitation to all.

This meeting was then closed by signing a closing song number 130, and closing prayer by Bro. Jacob Long. We ask an interest in the prayers of all the faithful, that we may all be faithful to the end.

H. A. Throne, Cor.,
Pioneer, Ohio.

* * * * *

OBITUARY

* * * * *

ELDER ABRAM HOFF LIND

Son of Michael and Mariah Hoff Lind was born in Fulton county, near Astoria, Ill., August 18, 1856 and died at the home of Mary Wickert in Astoria February 4, 1943, aged 86 years, 6 months and 22 days.

Elder Lind has been in failing health for several year, but became seriously ill two weeks ago from a hemorrhage and from that time on recovery was very doubtful. Heart affliction was the cause of his death.

He had resided at the Lind family farm home his entire life until he was taken to Astoria to be cared for.

In 1877 he was married to Susan Wherley. No children came to bless this union. They were married 65 years and lived a happy life together.

Early in life he united with what is now known as the Church of The Brethren. He was elected to the ministry and later was ordained as elder and followed that work until about two years ago when he gave up charge of the church. But still gave some very good sermons whenever health would permit. Elder Lind's sight failed him about 10 years ago at which time he became totally blind.

Elder Lind being dissatisfied with the worldly trend of the Church of The Brethren, and on May 31, 1931 he called for a committee of the Dunkard Brethren and organized

what is now known as the Astoria Dunkard Brethren, in which faith he remained until he passed away.

He leaves to mourn his passing his aged wife, Susan Lind, two brothers, David of Astoria, Ill., and Michael of Bader, Ia., 10 sister and brothers preceded him in death. There are many nieces, nephews and friends.

Funeral services in South Fulton church, conducted by the writer, assisted by Lester Fike of the Church of The Brethren. Burial in South Fulton cemetery.

Elder Lind has been a great inspiration and help to the writer and we, all of the Astoria Dunkard Brethren, feel this loss.

He always contended for the faith once delivered to the saints. May God give us all strength to labor in his vineyard gathering the precious fruit until we too hear the summons to come home.

H. R. Dickey,
P. O. Box 23, Deer Creek, Ill.

MUCH TOO MUCH

Too many highways, too many cars,
Too many people behind the bars;
Too much property, too much wealth,
Too many people injuring their health;

Too much politics, too much booze,
Too many wearing immodest clothes.

Too much pride and too much lust,
Too many people in God won't trust;

Too many buying goods on time,
Too many wasteful of every dime;
Too many taxes and too much spent,
Too many folks behind with their rent;

Too much crime and too much law,
The greatest mess the world ever
saw.

Yet there are not too many church-
goers,
And there are not too many truth-
sowers;
Not too many Spirit-filled, not too
much power,
Not too many true Christians in
this needed hour.
Selected, Naomi Beery.

EXAMPLE

It is easy enough to be steady and
cool,
When another man must suffer the
blow;
It is easy enough to establish the
rule,

By which other people should go;
But the test of the man and the
proof of his creed,
Is not the advice that he gives,
Nor the wish he utters to others
needs,

But solely the way he lives!

The cheat often warns the young
boy to be true,
There are sinners who preach
against sin;

There are some men who talk of
the right thing to do,
Yet trample down honor to win.

There are thousands who know
what is noblest and best,
Yet they will fall in the heat of the
strife;

Forgetting when standing face front
to the test,
That the best sort of preaching is
life.

The finest of sermons are those that
men live;
The greatest of lessons are learned

From sterling examples men live or
give,

And the unworthy joys they have
spurned.

For vain are the words of our
Counseling fair,

And lost are our messages though
true,

Unless day by day in our dealings
they square,

Four ways to do the things that
we do.

We must live as we say others are
to live;

We must set examples of truth;
We must back with our deeds the
advise that we give,

For keen are the bright eyes of
youth.

And they see what age fancies at
times unseen;

They know what age thinks is un-
known,

The only way to win them to lives
that are clean,

Is to have a clean life of my and
your own.

Sel., Sister Della M. Mellott,
Oakland, Md.

A CLOWN IN THE PULPIT

By Lola A. Roth

A clown is all right in the circus,
For he fits in so nice with the
rest;

But to see a clown in the pulpit,
Is one thing I surely detest.

They always tell jokes in the circus,
And sometimes they are up on
the bench;

But when this is done in the pulpit,
It the Spirit most surely will
quench.

Folks go to the stage for amusement;

When they go to the house of the Lord,

They expect to hear about Jesus,
And His love, and His unfailing Word.

For never in all holy Scriptures,
Did our Saviour laugh as He preached;

But with tender love and compassion,

The souls of the multitudes reached.

Oh, give us some more of those sermons,

That will point men to Jesus above;

Oh, why is it millions are dying,
who know naught of His wonderful love?

Oh, give us some more of those sermons

On prayer, that pierce right through the heart;

Oh, tell of our crucified Saviour,
And that Home, where His child has a part.

Oh, give us some more of those sermons

That will lighten our burden and cares;

Those sermons that help us live closer,

That are gotten with tears and with prayers.

—Selected.

The godly wise is more on his guard than the foolish sinner, though at times he slip. Better a diamond with a flaw than a pebble without one.—Selected.

WATCH UNTO PRAYER

Mollie Garland

When Jesus was here upon earth instructing his followers, fortelling the destruction of the temple, what and how great calamities shall be before it, the sign of his coming to judgment, said also, "Watch therefore: for ye know not what hour your Lord doth come. Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh," He commandeth us to watch and pray always that ye be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

The holy prophets of old believed in prayer, a holy reverence unto God our Heavenly Father. In that wonderful prayer King Solomon offered up at the dedication of the temple making supplication for the people and when Solomon had made an end of praying, God gives testimony to Solomon's prayer, the fire came down from heaven, and consumed the burnt offering and the sacrifices;

and the glory of the Lord filled the house.

Job, a good servant of God was blessed when he prayed for his friends. God accepteth Job and doubleth his blessings. He was faithful in all his goings forth, in all his disappointments and sickness, he did not charge God foolishly.

God favors not the wicked. How blessed are they whom their Lord doth obey.

David prayed for guidance and said, but as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness, make thy way straight before me. Evening, and morning, and noon will I pray and cry aloud; and he shall hear my voice. May we too say, as for me, I will call upon God: and the Lord will save me.

Jesus tells us to pray that we enter not into temptation. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart.

We are to pray for those who despitefully use us, and persecute us, that ye may be

the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you only, what reward have ye.

We are to cultivate a growth to try to attain unto perfectness.

When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Paul to the Colossian brethren thanketh God for their faith, and describeth the exalted nature of Christ whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. But as he which

hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. Be ye therefore followers of God, as dear children; and walk in love, as Christ hath also loved us, and given himself for us an offering and a sacrifice to God for a sweet smelling savor.

Psalmist David prayeth to God, "Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto Thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."

We know God favoreth not the wicked but we need

as David, to pray unto God to guide us, let all those that put their trust in the Lord rejoice: let them ever shout for joy because thou defendest them, let them also that love thy name Lord be joyful in thee. For thou, Lord, will bless the righteous: with favor wilt thou compass him as with a shield. David in deep distress also said, "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." We should always be willing to cast our burdens upon the Lord, he shall sustain us: he shall never suffer the righteous to be moved.

The Old and New Testament abound in references to praying men, and praying women. Abraham was a praying man, and trusted in God's holy guidance through life's journey, leaving a record of living faith to God for us to follow.

Moses, a man of God, was very meek, above all the men which were upon the face of the earth. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

Elijah the prophet, whose God is Jehovah, much as a flash of lightning and its attending clap of thunder, from an almost cloudless sky, would be to a traveler, so was the surprise that Elijah sprung upon Israel at the time he first made himself known. All through his life the fire of wrath seemed to flow through him from a just God upon a wicked people. Through the entire life is woven such a portion of godliness as to produce a halo of blended awe; and power not often seen in one man.

Elijah was neither an angel nor what might be called a half-god; but was "a man of like passion" as every man and woman of today. Yet he seemed to have more talk with heaven than with earth. His name, Elijah, "My God is Lord," carries in it this idea of being at home in the realms of angels.

Around him he wore a loose cape or blanket, made either of sheepskin or camel's hide. This cloak or mantle was to Elijah much what the rod was to Moses' hand. It was his prophetic sign, and by it he performed miracles.

I Kings 17:1 predicts drought to king Ahab, hides at brook Cherith, and is miraculously fed by ravens.

Elijah having prophesied against Ahab is sent to Cherith where the raven feeds him. Elijah the Tishbite who was of the inhabitants of Gilead said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the Lord came unto him saying, get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordon. And it shall be, that thou shalt drink of the brook; and I commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordon.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

Elias was a man subject

to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth her fruit. Could we only realize the great power we can show forth in faithful, sincere prayer. After Elijah had proven unto the four hundred and fifty men of Baal's prophets there was a true God in heaven unto whom we should pray without ceasing and unto whom belongeth all power, said unto Ahab the king get thee up, eat and drink; for there is a sound of abundance of rain.

So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel to pray casting himself down upon the earth.

And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain.

Let us go aside to a quiet place alone with our Heavenly Father and pray oft with the understanding also and that brotherly love may continue and that men

pray everywhere, lifting up holy hands, without wrath and doubting for the saving of souls of men. Let us also pray for one another, confessing our faults, one to another that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Needmore, Pa.

SENTENCE SERMONS

Happiness is an elusive thing which we have to give away to keep.

Do not speak even truth needlessly against any and never falsehood.

Failing to accomplish or falling down isn't dangerous if one gets up at once and goes on to further and more successful achievement.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.—Daniel Webster.

The best thing men can do is to spread the Bible and to get it read and obey-

ed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war. When days are dark, men need its light, when times are hard, men need its comfort; when the outlook is discouraging men need its confidence, when despair is abroad, men need its word of hope.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously and govern the nations upon the earth.—Psa. 67:4.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 3—Matt. 1:1-25.
 Jan. 10—Matt. 2:1-23.
 Jan. 17—Matt. 3:1-17.
 Jan. 24—Matt. 4:1-25.
 Jan. 31—Matt. 5:1-30.
 Feb. 7—Matt. 5:31-48.
 Feb. 14—Matt. 6:1-18.
 Feb. 21—Matt. 6:19-34.
 Feb. 28—Matt. 7:1-14.
 Mar. 7—Matt. 7:15-29.
 Mar. 14—Matt. 8:1-18.
 Mar. 21—Matt. 8:19-34.
 Mar. 28—Matt. 9:1-17.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 3—Creation of Heaven and Earth. Gen. 1:1-19.
 Jan. 17—How and Where the First People Lived. Gen. 2:8-17.
 Jan. 24—Adam and Eve Yield to

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Sunbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Temptation. Gen. 3:1-13.
 Jan. 31—Result of Disobedience.
 Gen. 3:14-24.
 Feb. 7—What Hatred and Jealousy
 Will Do. Gen. 4:1-15.
 Feb. 14—Noah and the Ark. Gen.
 6:9-22.
 Feb. 21—God's Power to Destroy the
 Wicked. Gen. 7:11-24.
 Feb. 28—God's Call and Promise to
 Abraham. Gen. 12:1-9.
 Mar. 7—Abraham the Peacemaker.
 Gen. 13:1-13.
 Mar. 14—Abraham's Concern for
 Loved Ones. Gen. 18:17-33.
 Mar. 21—God Spares Lot's Family.
 Gen. 19:12-29.
 Mar. 28—Abraham Offers Isaac.
 Gen. 22:1-19.

BIBLE MONITOR

Vol. XXI

April 1, 1943

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FALSE TEACHERS

"Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24-23-24.) When we take into consideration the warnings given in the New Testament regarding conditions that would develop on the earth before our Lord would return, we can easily understand what is the cause of the apostate condition that has developed in the professing Christian church in our time. These deviations, innovations and departures from the scriptures that have taken so many church people so far away from the faith and practice of the

primitive church of Christ are the deliberate work of false Christs and false prophets.

In instructing the elders in his time Paul said this, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 29-30.)

Peter also speaks definitely on this matter. "But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall

be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (II Peter 2:1-3.)

It is this type of men, false christs, false prophets, false teachers, deceitful workers that are responsible for the erroneous teachings and practices and divided confused condition within the ranks of professing Christendom. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are rav- ening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:15-16.)

There doubtless never was a time in the history of the world when the word of God was handled so deceitfully as it has been in this twentieth century in which we live.

The question then arises, who are these deceivers who are guilty of this grave sin? Unquestionably they are men in the church, largely in the ministry because they are the ones that are com- missioned to do the teach-

ing. This being the case, are the ministers who are true to their calling and preach the whole gospel of Christ as the only means of salvation, who cry out against sin and insist on repentance and regeneration and a newness of life in separation from the world, who demand that the church be kept pure and unspotted from the sinful things of world by the exercise of the authority of Christ in discipline in the church, are these the false teachers? Absolutely not!

It is those who pose as ministers of Christ that point out nonessentials in the scriptures, that tolerate and fellowship the sinful things of the world, that compromise with evil, that set aside the commands, statutes and ordinances of the church of God, that soothe the people with flowery oratory, that bring into the church the vain and sinful follies of the world, that cater to the lust of the flesh, the lust of the eye and the pride of life in order to please and be popular with the people, these are the satanic deceivers of our time, and the condition of the churches in which they

are allowed to operate reveals the kind of fruit they are bearing.

It is a recognized fact that many of our schools of higher learning are hotbeds of atheism, infidelity, skepticism and paganism and it is these institutions that have given birth to the hireling modernists who have been carrying on the activities of many of the churches for many years. The present deplorable condition in the churches is the fruit of the labors of these men. "Ye shall know them by their fruits."

Many of these false teachers that pose as ministers of the gospel of Christ, deliberately deny the inspiration of the scriptures, the divinity of Christ, the efficacy of the atoning blood and other vital truths of the gospel of Christ.

One of the notable things in connection with this matter is, that men of this type are being held in high esteem and pointed out as great leaders in the church insomuch that the great majority of church people are following these modern deceivers and forsaking Christ.

It was no doubt some-

thing of this kind that troubled the Galatian church in the time of Paul.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-8.) In this reference we get the remedy for the deplorable condition in professing Christendom. The remedy is, repudiate these false leaders and get back to the word of God.

DISTRICT MEETING

The District Meeting of District No. 2 will be held at the Englewood, Ohio, church Wednesday, April 14, 9 a. m.

Elders meeting Tuesday forenoon with preaching service in the evening.

Bus service passes through Englewood making contact with railways to the north at Ludlow Falls, Covington and Piqua, and to the south at Dayton.

BIBLE MONITOR

West Milton, Ohio, April 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

Your presence and help in behalf of the kingdom is desired.

The conditions in our nation and the world at large give rise to many grave problems which should be solved by the church.

I think a special effort should be put forth by everyone to safeguard and advance the work of Christ's kingdom, keep the church pure and unspotted from the world and lend mutual

help in these hours of need.

The Lord willing, let us assemble at the house of the Lord on this date imploring his help and direction.

Howard Surbey, Clerk.

WHO IS MY NEIGHBOR

Ord Strayer

This is a ringing question which has been asked by all kinds and conditions of mankind, since the beginning of the world. As early as fifteen hundred years before Christ, God told the children of Israel "Thou shalt love thy neighbor as thyself, I am the Lord." (Lev. 19:18.) The extent to which man practices this law depended upon two things; the amount of self-interest possessed by the individual and the interpretation of that commandment by the individual himself as to just how far he must go in serving his neighbor to satisfy his own conscience. This led to a lack of uniformity manifesting itself to the extent that a more or less arbitrary limit was set upon the term "neighbor" by the religious leaders of the time. And as usually

happens in such cases, when an attempt was made to establish arbitrary limit, or to supply a material standard by which to measure spiritual responsibilities those spiritual concepts almost always suffer.

It was with this background of tradition and arbitrary understanding that the certain lawyer said to Jesus, "And who is my neighbor." Thereby he gave our Lord the opportunity to prove to us that the show of neighborliness was not necessarily to the family who lived next door or next one or in the next block or a mile away or two or ten but that the show of human kindness was the responsibility, nay, the privilege of everyone and it was to be tendered without stint wherever the need for it was found. "He that showed mercy," was the neighbor even though he was a hated Samaritan. He was held as a dog by the Jews, despised, shunned, ostracized, segregated, yet his showing of brotherly kindness and elemental mercy had put to shame the priest and the Levite who had passed by in an effort to avoid their duty of decency. They whose

duty it was to teach the principles of mercy handed down by God to Moses had failed miserably when the test came to put their principles into practice.

Christian people have cast a more or less scornful glance in the direction of the priest and the Levite for years. Many times have I sat in our Sunday school classes or under the voice of the preacher and heard these two teaching dignitaries ridiculed for their reaction to the need of the man who had "Fallen among thieves." The priest and the Levite have been held up to mankind as shining examples of how mercy and kindness are not shown, and having been thus conveniently brushed aside as negative examples, we have very promptly and conveniently forgotten the important lesson which goes with the parable. For human need and human suffering abound on every hand. Your neighbor may need spiritual help or he may need material assistance. The times he has seemed worried and aloof may have been your opportunity to introduce a ray of hope into his thinking which could

cause a complete change in his life. It is surprising how many lives have been salvaged by little things. A kindly word or deed, a helpful suggestion or a word of prayer may be the difference between success and failure.

We have heard of the friendship of a vicious man being won by the gift of a bushel of fin cherries. The human being reacts favorably to kind treatment just as readily as the dumb animal and many so-called hopeless cases have been successful cases simply because some well developed soul has been interested enough to share some of the milk of human kindness made available by the power of God.

"And who is my neighbor?" Have I fulfilled my obligation when I have said a kind word to my friend whose mind is troubled? Have I done all I should when I have contributed to the rehabilitation of a family whose home has been burned? Have I completely fulfilled the law of God when I contribute to the tramp on the street or the highway? Have I given all that God expects of me when I support the boys who are in Civilian Service camps that they may continue to be under the supervision of brethren? Certainly we must answer, if we are honest with ourselves that these alone are not sufficient. Certainly we must know that the show of mercy must go much farther and much deeper than the satisfaction of those needs close home. Nor can we justify our inactivity by closing our eyes to the intense suffering which exists all over the world just now. The fact that we think we may have had no possible part in helping to cause the conditions existing in Europe and Asia at the present time does not excuse us from our responsibility to do everything humanly possible to alleviate the suffering existing there. Our own sense of security has helped to make us unresponsive to the calls for help. We cannot possibly conceive how some people in the war-torn countries are existing. It is far easier, and far less expensive, to laugh off the stories of atrocities in the invaded countries and to charge them to propaganda

than to stretch our feeble imaginations to believe those stories. If only ten percent of the tales coming to us from the invaded countries were true they would still picture an unbelievable beastiality.

We sit in our comfortable homes; hundreds of thousands of homes have been blasted to rubble by high explosives and their former occupants, if alive, are wandering about, welcoming any kind of shelter from the elements. Thousands of families have been separated by the oppressor, their men forced into virtual slavery, the children taken to be raised by the state and to be made cogs in the great ideology, the women doomed to death by starvation or to be beasts of burden or to satisfy the lusts of the conqueror. Can we imagine children of tender years so expectant of punishment that the appearance of a photographer among them to take a picture of these terrible conditions inspired an automatic gesture of self protection from several of the children? Can we believe that there are thousands of families who have not known a satisfying meal

for years and children who have never known what it is to have enough to eat? Would you like to make a meal from bread crusts and other scraps salvaged from the garbage dump and washed under a convenient fountain? These and similar instances by scores have been verified. Hundreds of other instances have been noted, many of them too revolting to allow publishing in the daily press, although some of these papers have been in the habit of printing what they choose to call "The unrestricted truth."

There is great opportunity for the Christian church to grow stronger out of this tribulation. However, in order to take advantage of this opportunity, we must be on the alert. We cannot fold our arms, **We Must Work.** There is work to be done, families to be rehabilitated, farms to be restocked, children to reclaim from the dangerous under-nourishment they have endured. Those who are working in this vast field now and those who will come after them must be supported in their work. It will cost money, lots of it, but far more important than this

financial support is the righteous will to do of Christian men and women who realize above all their duty to the poor, weak, needy, unfortunate, and the sick. If we will but understand and apply the spirit of Christ and interpret our responsibilities to our fellowmen in the light of that spirit, the spiritual and financial strength will be supplied. It can be done, it is now being done so efficiently that no man need be at a loss to express in a practical way his willingness to help, but we do need to understand fully the crying need of our unfortunate brethren. Then we shall indeed be prepared to help those who are our neighbors.

SOME CHURCH HISTORY

J. A. Leckron

Part I

The writer has for some time thought it would be good for all the members to know something of the history of the Dunkard Brethren church, formerly the German Baptist Brethren, until 1908 at Des Moines,

Ia., the name was changed to the Church of The Brethren. The writer was at that General Conference, which was held on the state fair grounds. The history which we get from the Bible from the beginning seems to have been very stormy for God's people. We learn by reading the Word, that the people became so wicked that God was going to destroy all; but He found in Noah a man who feared God and was righteous, so He tells Noah to build an ark to save those that will take heed, and get right with their Maker.

God gave special instructions how to build this great ark which would some day float on the great flood that was to destroy every living thing, except the things in the sea or water. God told Noah to put one door in the side of this Ark, and to put a window in the top of same. This ark is a type of the church. There is to be only one door, and that door is Christ; and the window in the top, indicates the light comes from above, which is Christ, which is the Light of the world. It seems God's people that are true to Him, have always been persecuted

more or less, from the beginning, yet He has taken care of them. While God has been so good and merciful unto us, it seems strange that there are so many ungodly men, crept in unawares as you find in Jude 1:4.

But now to go back to the time of the flood, there were eight saved to repeople the earth, and to start over. Then at the end of about two thousand years, Christ was born; but it seems the people got so wicked that He would not converse with them for about four hundred years before Christ was born; Malachi being the last prophet God talked to until the time John the Baptist, and Jesus was born. Then after the church was fully established, and even before, persecution started in. But to hasten on, we want to go on to the reformation.

Some people think Martin Luther reorganized the church of Jesus Christ. He started Reformation, but he did not re-establish the real church. There were several sects started, but none of them were true, so Alexander Mack, Sr., and seven others which had belonged to various faiths, got to-

gether and studied the Word for the purpose finding all of the commands, and the ordinances that the gospel commands, and then practice them. How wonderful this fits in with the history of the ark and those saved in the ark. It compares very nicely with that time. Now all of you that have Brumbaugh's History of the Brethren, should read it carefully. It ought to be in the home of every member of the church; but don't suppose you can get a copy of it now, unless it would be a second hand, for this history is out of print now. We have one, and we prize it very highly. Alexander Mack, Sr., was the first minister in the Dunkard Brethren church, which was organized at Schwarzenau, Germany in 1708 and after being persecuted and driven from place to place, he with others were invited to come to America by Wm. Penn, so they came and settled at Germantown, Pa., now inside the corporate limits of Philadelphia, Pa.

A few others had come to Germantown prior to Mack coming in the year of 1729. There were 59 families, 126 souls. They landed at Philadelphia September 15,

1729. The first bunch of members came from Germany to Philadelphia in 1719, in which there were 20 families. Elder Libe, it seems, held a series of meetings in Peter Becker's house, and six souls asked for baptism. This was the beginning of the church in America. But before the six were baptized, they elected Peter Becker as Elder or to act as Elder, then they went to the Wissahickon Creek where the first baptism, in America, was administered to the six applicants. And now comes a man who was convicted of his sins, but he was the kind that they are better than other men, and he said he did not want Peter Becker to baptise him for he thought himself above Bro. Becker, but finally he was baptized and there is where the trouble started in the Germantown congregation. This man was Conrad Beissel, and in a short time he left the church and took some with him and went to Ephrata, Pa., and started a church, and called it The Ephrata Mistics. The writer has been on the grounds several times, and the looks of the place is repulsive, and to think this man had the power to fool the people for about one hundred years. The buildings are still there and we learn that the state has taken it over and is preserving the buildings, but Beissel and his Mistics are gone. He is the man that started Double Mode of feet washing, and caused so much trouble in the church for about one hundred years. The majority of the German Baptist Brethren congregations practiced the Double Mode until the General Conference of 1879 and at that conference, the majority voted to go back to the single mode as it was in the beginning, and as taught in the word. The Germantown congregation never allowed the double mode to be practiced, and Alexander Mack, who was Elder over that church for fifty years, said to those around him on his death bed, that they should never permit double mode to be practiced, and it never was. The writer was eleven years old when the change came in the Eel River church, which is five miles north of North Manchester, Ind., and we can remember of Old Jacob Metzger getting up in that

council and saying, "All true followers of God, follow me." And there were about twenty-five got up and followed him out, and they built a meeting house one and a half miles south-west of our church house.

Those were trying times, but it seems as though we went through with about the same trouble in 1928 and we thought then we will sure keep the church pure now, but have we?

The Word says "The children of this world are wiser in their generation than the children of Light." How true that is. Christ's mind was not divided, and if we all had the mind of Christ, we would all see the Word just as it is written and not what we think it means. The Word says, "They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father, nor Me." (John 16:2-3.) My dear brethren, if this article is accepted, we will try and give more of the History of this man Beissel and the things he started, and the

church it seems has taken it up.

Let us all pray that His will may be done in us, and then we will have a church that will do all of His commands willingly.

130 W. School St.,
Anderson, Ind.

PLEASING GOD

Will Kenney

Let us dwell on the subject of pleasing God rather than our neighbors or ourselves. We are taught in Matt. 22:37-39, Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. And when we put these things in their right places, with God first, and our neighbor as ourselves. We will then be in a place where God can use us. But how shall we please our neighbor and love him as ourself? (Rom. 15:2.) Let everyone please his neighbor for his good to edification. And again (I Cor.

10:33), "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." In whatever we please our neighbors it should be to his edification or building up, then we may help him to save his soul. Not to let down a little here or there that we may gain a friend or neighbor for the church. For we are to have a pure church, and how can we have a pure church if we let the things of the world creep in that ought not to be in the church.

(James 1:27) "Pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their affliction and to keep himself unspotted from the world." How can we do this when we, as brethren, go to church with our shirt sleeves rolled up above our elbows and white pants, or not dressed in the uniform but in worldly fashions and bright colored hats, and the sisters not all in plain clothing, but with lace trimming and bright buttons on their clothes? The hair combed in such a way the covering, which is sacred, is pulled all out of shape in a very unbecoming manner. (Song of Sol. 2:15.) It is the little things that creep in that spoil the church. We are on our guard for the big things. But what about the little things? If each and every one will take care of the little foxes in his own life, we can keep them out of the church.

The only way to have a pure church is to "catch" the little foxes. So let us work and watch to keep our church pure by the study of the word.

(II Tim. 2:15) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Right here we have a great work. First we are to study. After learning the will of God we are to show ourselves approved. That means work. For we have to have a work to show, that we be not ashamed or come empty handed, and through prayer God will show us the dividing of the word.

And for a closing thought (I Peter 4:17-18), "For the time is come that judgment must begin at the house of God: and if it begin at us

what shall be the end of them that know not God? And if the righteous scarcely be saved where shall the ungodly and the sinner appear?" We see by the text that the time has come for judgment to begin not tomorrow or next week, but now. And where is it to begin? In the house of God, or the church, we are warned time after time to purify ourselves. That we be perfect as our Father which is in heaven is perfect. Let us think on these things.

Dallas Center, Ia.

THE BEST MEMORY SYSTEM

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls to you,
The moment you have won it;
Forget the slander that you hear
Before you can repeat it,
Forget each slight, each spite, each
sneer,

Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;

Remember good, remember truth,
Remember heaven's above you,
And you will find through age and
youth,
True joys and hearts to love you.
Selected, Sister Joan Beery.

IN MEMORIAM

In loving memory of our dear beloved Father, Henry Royer, who passed away a year ago today, April 8, 1942:

Have you ever sat alone at evening
And watch the day decline,
And dream that close beside you
Were all that once were thine?

I hear no more the voice I love,
I see no more the kindly face;
But everywhere within my home
I see the vacant place.

I seem to see the soft, dim light,
The face I loved the best;
And think of him when the sun's
rays

Go down in the sky of the west.

Sweet memories cling to his name,
Those who loved him in life
sincerely,

Still love him in death
Just the same.

Sadly missed by children.
By Emanuel F. Lahr.

REST

Amid the great activities of living,
Our gracious Savior calleth us to
rest;

What! Shall the work wait while
we dwell in quiet?

When quiet dwells within, the
work is best.

Rest, from the sense of guilt, on
Christ's atonement—

As He has died, a just God can
forgive;

Rest from the fear of falling by
the wayside—

Through faith in Christ the
victor's life we live.

Rest, mid today's anxieties and
burdens,

For he is strong on whom we cast
our care;

Rest, from the dread of what may
come tomorrow,

For He is with us always, every-
where.

Ah—when we take the rest He
freely offers,

When we have made His will our
own by choice,

Our hearts shall thrill responsive
to another

Glad, helpful word, which says to
us "Rejoice!"

—Read Matt. 11:28.

THE RICH MAN AND THE POOR MAN

Paul Koones

A poor man, whose name
was Lazarus, once lay at
the door of a rich man. His
body was full of sores, which
gave him great pain and he
could not work, so as to
earn his living. It may be
that he had no friends, no
children, no one to care for
him and love him. Day after
day he sat on the street at

the door of a rich man. He
would have been glad if he
could have had the crumbs
which fell from the rich
man's table. While he lay
there the dogs came and
licked his sores.

Every day when the door
of the great house stood
open, the rich man could be
seen at his table. He was
clothed in purple and fine
linen which was very costly.
Much money was spent to
buy good things to eat and
drink. Attentive men and
women servants waited
upon this rich man. The
joyful sound of music was
heard in the large rooms of
that mansion.

If you had seen the rich
man at his feast, and the
poor begger at his door,
which of the two positions
would you have chosen?
Everyone must die, so at
length the time came that
these two men must die, and
then what a great change!
The poor man was carried
by the angels to a happy
place. He had no houses on
earth, and no friends yet he
was carried to a shining
home in heaven, where holy
beings would be his com-
panions forever.

The rich man sank to a
place of torment, where he

begged for a drop of water to cool his tongue, as he was in great pain. Why was one of these two men happy and the other unhappy? Because the one loved God, the other did not. The beggar feared God; the rich man only lived to enjoy the good things of this world. Do all poor people love God, so that they can go to heaven? No. Many of them are very wicked. Do all rich persons only love this world, and forget God? No. There are many who love God with all their heart; and their love to him causes them to love and help the poor. Not one will be kept out of heaven because he is poor, no one will be punished of God because he is rich, but he will be punished if he sets his heart on his riches.

God gives us all a place in this world. Some are high and others are low. Some have much to suffer, and others are healthy. Yet we may all love and serve him in whatever condition in life we may be. Jesus came to give us true riches, such are better than gold or houses or fine clothes, or jewels. His love and his blessings are better than anything in this world and

he will give them to us if we pray for them. These are treasures for the heart which will make us happy and when we die we will enjoy them in heaven. A little child whether living in a poor hut or in a large house can obtain these treasures. Will you not pray to Jesus that he may give you these riches?

Kokomo, Ind.

THE CHURCH TODAY

H. U. Christner

In II Tim. 4:3-4 we read the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. That is the state of the church today. Today it is church-anity and not Christianity. A worldly minded church people cannot endure sound doctrine; it condemns their hypocrisy. The morality of the church standard has been lowered down to the level of the ungodly, worldly minded class, through a worldly minded

time serving, hireling ministry.

By the church conforming to the world, it has lost its spirit power. Like Balaam, these time serving hirelings are looking for a reward if they have to ride a jackass to get it.

The religion of these hypocrits never got below their collar button, because they turned away from truth to theory. The whole church program is just as sounding brass or a tinkling symbol. A lifeless preacher speaking to a lifeless audience; twice dead plucked up by the roots.

Just think of it! Church members with their pastor, using God's house for church frolics, and all kinds of worldly social amusements; turning the house of God into a theatrical playhouse; a den of thieves and robbers.

That is one of Satan's old tricks to turn God's house of prayer into a den of thieves and robbers. Satan pulled the same old trick off at Jerusalem in the Temple, two thousand years ago; and six thousand years ago in the garden of Eden, by deceiving Eve, and caused the downfall of the human

family. Satan never sleeps.

Church members in direct violation of "thus saith the Lord, (I Tim. 2:9) adorn their bodies with gold, pearls, and all kinds of costly array. Another one of Satan's old tricks is to sow the seed of covetousness in the human heart and once more the old fowler has snared his victim.

Worldly minded church ladies wear the most immodest out-landish knee-high dresses, that would make God's prophet weep if they were here in the world today and beheld the corruption that is practiced in the church of God, by a corrupt educated hypocritical hireling ministry.

The church today is weak in prayer, without the unction of the Spirit power, prayer is vain and heathenish. Head prayers makes a man's knees stiff. Heart prayers makes a man meek and humble, like his Lord and Master. Family altars have almost vanished; mid-week prayer meetings are only attended by a few. Watchman what of the night. Darkness is covering the earth, and gross darkness the people.

San Bernadino, Cal.

RELIGION AND MORALITY

Sam Wicks

Morality and religion form the abutments of the great arch of humanity called civilization. It is on these two giant pillars of human essence that we build our lives. The two are interwoven securely in the hearts and lives of all true Americans. And, despite the crying need of the one to the minds of the people, and the other so necessary to good human behavior, it is lamentable that we as a whole are doing with less and less of both.

Why is this?

One must first be good morally before making a good Christian. And, on the other hand, one may be the worst man in the community and become a Christian. Yet, these two are giant twins of durability upon which we need to re-found our civilization.

Christ gave us good religion. He founded the hope of eternal life anew in the spiritual bosom of an exploring world. He blazed anew the spark of religious

zest and kindled a fire in the hearts of believers that will never simmer. He was right. We must never fail Him. On the shoulders of the church today depends the needed zeal to stabilize our morals and make of our twentieth century civilization a monument of beauty.

Why are our morals in the pit? Why are they occupying the cellar berth? Is it because we are as a country forgetting God? To this latter end it would seem true. Yet—No! In these good United States of today we have consecrated children of God. If it were not so there wouldn't be any American republic today. She would be destroyed. God once winked at those things but today He is holding us accountable.

Then it behooves you, good Christian mothers and fathers who would work your life away in a valiant effort to give your children a good education and a mighty send-off in life, to taken inventory. Into what are you sending your children when you fit them for an easy position in life? You don't want them to work as you did, perhaps. No! That is all right. But do you

want them to be fitted for a life that will lead them straight to hell?

What are the modern colleges fit for? Are they fit places for you to go to? Do you attend the college dances? Belong to the night club, or make every foot ball game played on the college gridiron? No. You don't consider it right to attend these gatherings, do you? Yet, you'll fix your boy or girl up in their best finery and bid them good speed and hope they have a good time. You won't go to the show yourself, but do you give them money to go?

We believe Christian teaching is the best thing this side of Glory. Yet we leave our children on the outside looking in. Perhaps longingly too? You good Christian people don't believe in short hair, rouge, lip stick, rolled hose, painted finger nails, short sleeves, permanents and various other things contrary to Bible teachings. Yet you'll allow your daughter or son to do these very things. In an olden day, our pioneer ministers blazed a clean trail. Their families measured up. But today—?

Catholics never hold re-

vivals for additions to their church rolls. They don't have to, because they rear their children from infancy in the belief of Catholicism. They're taught that, and no other. And they do a great job of it. Consequently, few ever swerve from their early teachings. But protestant people don't want their children suffering any slights or rebukes from other children in school because they have long hair and long sleeves and long hose and are Christians.

If long hair and long hose will help to instill in those young minds the rudiments of modesty, then it is time we execute a little will power. Some men will place the blame on their wives, and the other way round. Shame! For the man who cannot rule his own household, the Bible has his picture in it. God intended for man to take the lead, to share equally with woman, but to be the firmer of the two in times of stress. Both parents are going to take the blame at the judgment.

These loose morals that exist today are a back wash of the wild era during and following the World War.

Prior to that time people held themselves in check. Came the war and the enthusiasm of patriotism that tore away the fundamental restraint needed to retain our moral equilibrium. Morals swooped beneath a dog's level. They dived to the depth of the gutter. And they're there today. The once beautiful pillar of morality is scathed with the passionate fires of lust and uncontrollable desires. The heathenish way of the twentieth century citizen in exposing their bodies has added greatly to this demon. The motor car, moving picture show, and Paris dress creations all added their detestable bit to the undermining.

But, despite unchristlike actions on the part of Americans today, religion is going to triumph over immorality. The one mighty bulwark of defense, that is Christ Jesus, must come to the rescue of our moral situation and bolster the need of a born again experience in the activity of human behavior or we cannot long endure.

Twentieth century religion as expounded by hand shaking preachers are also

contributing a nice share to the immorality of our day. It is this hypocritical mien that these men who profess to know God are smearing over the desires of the hearts of people that is doing much to destitute our morals and corrupt belief in Christianity. Religion is on a detour. Morals are zooming hellward. Who is helping send both these lovable columns of faith into the devil's backyard? The answer is, leaders in moral movements and church groups.

Let us, as a Christian church group, send up a mighty chorus of believing prayer heavenward, so that our faith in the God of Heaven will shake loose these despotic tyrants and bring back to us the morals of yore. We can dot it. We must, ere hearts that are now bleeding and souls that welcome a mystic release of death from the misery of their wasted lives will plunge into the enemy's camp to welter forever.

Up! Up, my friends. Let us save those who are weak from the spoils of the flesh and introduce them to the Savior. Let us unfurl the banner of Christianity so sweet and clean so that they

can do naught but submit.
—Selected.

**PRESENTING
OURSELVES TO GOD**

Anna Flora

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.” (Rom. 12:1-2.) By the mercies of God we are to so live as to be acceptable unto Him. Let us look at the mercies of God. What has He done for us? First of all He, through love sent His Son that we through Him might be saved. For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might

be saved. (John 3:16-17) While we were yet sinners and strangers Christ died for us. Christ made the atonement, paid the price. Salvation is now a free gift, or prize, on condition that we comply with the rules and regulations laid down in God’s Word. What is our duty toward God?

In the face of all He has done for us it is no more than reasonable that we live for Him. We are to live a holy life. Presenting our bodies a living sacrifice, holy, acceptable unto God. With Christ as an example and guide, and by the help of God we ought not to find this a difficulty.

From experience we find the difficulty arises within our own selves. We oftentimes are our own stumbling blocks. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and my burden is light. (Matt. 11:28-30.)

Here we find that in coming to Christ we shall find rest. Rest from the

burden of sin. Christ will give us a courage to meet the trials as they come to us. He will help us to lay aside the weights of sin that we may be transformed by the renewing of our mind. That we be not conformed to this world. For we know the things of this world perish with the using of them. We are to prove to the world by our lives what is the perfect will of God. We are tempted on every hand, but we have a precious promise that with the temptation, is sent a way of escape. By going to God in prayer He will deliver us from every snare of the devil.

There are many ways of conforming to this world. Not only in dress, but in many things. I hope and pray the time will come when we will all be uniform in dress. The brethren are nearly all living up to the requirements of the church. But what is the lacking with us sisters? Have we more pride than they or are we lacking in the faith? We dress one way during the week and another on Sunday. I feel that we could make many changes in dress and combing of hair that

would be a real blessing to us. We are to comb our hair in a Christian manner. Not waved or curled, as I am sorry to say I have seen some, till you hardly knew they wore a covering. What is our covering for if not to cover the hair? Or at least the greater portion of it, and give us power through prayer. Are we ashamed of the covering, are we ashamed to pray? God forbid. Christ said, "Whosoever therefore shall be ashamed of me and my words in this adulterous generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." (Mark 8:38.) Let us examine ourselves along this line. (I Peter 3:3.) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Our conversation is another place to be on our guard. But let your communications be, yea, yea; nay, nay; for whatsoever is more than

these cometh of evil." (Matt. 5:37.)

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (James 3:5-6.) Let us one and all by the help of God control our tongue. For it often causes us to get into difficulties. And we have seen the result of the wrong use of the tongue.

And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. (Heb. 10:24-25.) If there was a time when we need to be drawn together in love and unity it is in these trying times. Let us not forget the service of the Lord. He wants us in the prayer meeting as well as the Sunday service. The text says, "And so much the more, as we see the day approaching."

We need the presence of every member at every service of the Lord. Not only to encourage others but to be built up in our own faith. This is a part of proving our faith. To be present and take the place in the service that is asked of us. To be at the place of worship for the beginning of the service. It seems the tendency is to be a little late. This is a great discouragement to the ministers and those in charge of the Sunday school. It should be as much a part of our living the Christian life as anything else we promised to do. Did we not promise to do God's will and is not this a part of his will?

Then there are our dealings with our fellowmen. Recompense to no man evil for evil. Provide thing honest in the sight of all men. If it be possible, as much as lieth in you live peaceably with all men. (Rom. 12:17-18.) We are to be at peace and live honestly with the people of the world as well as the brethren. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the

prophets. (Matt. 7:12.)

"For the time is come that judgment must begin at the nouse of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (I Peter 4:17-18.) Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward: how shall we escape if we neglect so great salvation; which began to be spoken by the Lord, and was confirmed unto us by them that heard Him. (Heb. 2:103.) We have a great responsibility resting upon us that we live by the whole gospel. We can not lay aside even a small portion of it. How shall we escape if we neglect even the least commandment? For every word of God is pure. Let us watch and pray lest we let these things slip.

Dallas Center, Ia.

SIMPLE COUNSELS FOR A YOUNG GIRL

Yes, very simple. Listen, my child, and may they sink deep into your heart, as the dew sinks in the calyx of the flower.

These are my counsels—

Distrust the love that comes too suddenly.

Distrust the pleasure that fascinates so keenly.

Distrust the words that trouble or charm.

Distrust the book that makes you dream.

Distrust the thought you cannot confide to your mother.

Distrust the friend that would lead you into sin.

Distrust the young man who does not have the highest respect for his mother and sisters.

MY SERVING

Whether I am a deacon or not have I not some deacon's work to do? Yes, while there are poor I know, while there are hungry I can feed, while there are weak I can strengthen. If each Christian is a king and a priest unto God, certainly each Christian is also a deacon.

Read Acts 6.

SENTENCE SERMONS

He that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.—Prov. 25:18-19.

Accept the challenge of a reverse as a valuable experience, benefit by the lesson and go forward to greater victories in a quiet and modest way. Let your deeds praise you, not your lips.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—Matt. 9:18-38.
 Apr. 11—Matt. 10:1-15.
 Apr. 18—Matt. 10:16-42.
 Apr. 25—Easter Lesson
 Jno. 20:1-31.
 May 2—Matt. 11:1-30.
 May 9—Matt. 12:1-30.
 May 16—Matt. 12:31-50.
 May 23—Matt. 13:1-30.
 May 30—Matt. 13:31-58.
 June 6—Matt. 14:1-21.
 June 13—Matt. 14:22-36.
 June 20—Matt. 15:1-20.
 June 27—Matt. 15:21-39.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the well. Gen. 24:1-67.
 Apr. 11—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 Apr. 18—Jacob Leaves Home. Gen. 27:41; 28:5.
 Apr. 25—Jacob's Wonderful Dream. Gen. 28:10-22.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Reanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- May 2—Jacob and Esau Meet Peaceably. Gen. 33:1-17.
 May 9—Joseph and His Dream. Gen. 37:1-11.
 May 16—Joseph Mistreated by His Brothers. Gen. 37:13-36.
 May 23—What Joseph Did in Prison. Gen. 40:1-23.
 May 30—Joseph and Pharaoh. Gen. 41:1-36.
 June 6—Joseph Made Ruler of Egypt. Gen. 41:37-57.
 June 13—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
 June 20—Joseph's Love For His Brethren. Gen. 45:1-28.
 June 27—Review. Stories From Adam to Joseph.

BIBLE MONITOR

Vol. XXI

April 15, 1943

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

JESUS THE RESURRECTION AND THE LIFE

One of the most cheering occasions each year for Christian people is the celebration of Easter. On this day we pause with becoming reverence and extol the God of heaven and earth for the resurrection of Jesus Christ our Lord. The significance of this event is so great, so far reaching, so dear to those who love the Lord, that it fills us with joy unspeakable and boundless rejoicing. The soul of man is asleep indeed that does not thrill at the contemplation of the future sounding of the trumpet of God with the resurrection of the righteous dead and the transformation of the righteous living into incorruptible beings in a moment, in the twinkling of an eye, to

be ever with the Lord.

Peter expresses his feelings on this matter in a beautiful way in these lines: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3-3.) In these lines Peter declares unmistakably that to Christian people the resurrection means "hope." Hope that we who have been redeemed by the blood of Christ and have surrendered our lives into his service shall in due time receive an incorruptible and undefiled inheritance which is reserved in heaven for us and will not fade away. This is a truth

that all of the doubters, skeptics, unbelievers, infidels and atheists never shall be able to shake. The fact that Jesus who was brutally crucified and slain, buried and sealed in a tomb by the highest authorities among men, arose in triumph from the dead, is a fact that stands out in the world as a symbol of the power of God that never shall be moved while the world remains.

Under the conditions in which we are now living these great truths of the word of God mean so much to us. With the nations of the world involved in a terrible war in which millions of men are engaged in deadly conflict on the battle fields; with sin, sorrow, and suffering abounding on every hand and many of our fellowmen in deep despair, the hope that Christian people have of a better world beyond, a better existence, a grand and glorious home where there will be no sorrow or troubles, is a treasure that means more to us than all the wealth or treasures of the world. This hope is a sustaining factor in the hours of peril in which we live. "Which hope we

have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19.) As the darkness, sin, violence and corruption round about us increases, our expectation, our anticipation, our confidence in a resurrected and returning Lord increases.

The aim of each one of us who have accepted the terms of salvation offered in the gospel of Christ should be to be prepared for that grand and glorious appearing of our Lord from heaven. Our efforts should be to the end that our lamps are trimmed and burning and our minds and hearts should be fixed on our service to our returning Lord. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." (Luke 12:35-36.)

In this desire to meet the returning Lord we should not be selfish. We should labor sincerely and earnestly to get the glad news of salvation through Jesus

Christ our Lord, to those in sin darkness and despair round about us, that they too may have the hope and joy that is ours now, and that which is to come. Would to God that men in this sinful and perverse generation might comprehend the meaning of this message of the Christ: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51-52.)

Praise God for these impregnable, unchangable and eternal truths.

A TRANSFORMING BY THE RENEWING OF THE MIND

D. W. Hostetler

In the 12th chapter of Romans, verse 2, we have a text which reads, "Be ye transformed by the renew-

ing of your mind."

To renew is "to make new." It is to change the realm and scope of thinking from things worldly and carnal to things spiritual.

We learn through our senses—hearing, seeing, smelling, tasting and feeling; and most of our learning comes through the first two, hearing and seeing. These senses are all closely connected with the intellect. So when we look into the law of God and discover facts, they are received into the mind and become the subject of our meditation.

This is verified by what Paul says in Eph. 1:18: "The eyes of your understanding being enlightened." Moffat in his translation of the New Testament renders this text as: "Illuminating the eyes of your heart so that you can understand the hope to which He calls us." So the illumination of the heart comes through and by our vision (eyes) looking into God's Word and discovering His great truths concerning life and our salvation.

In Eph. 4:22 Paul says: "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts

BIBLE MONITOR

West Milton, Ohio, April 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness."

David one time said: "Open thou mine eyes that I may behold the wondrous things out of thy law."

As long as the carnal man is dominating the life of an individual the mind cannot think within the scope of the spiritual realm. The natural man cannot receive

the things of the spirit because these things are spiritually discerned. When life is to be transformed there must be regeneration so that when our eyes look into God's law and the mind discovers truth concerning life and salvation the mind is then thinking within the scope of the spiritual realm. These truths are discovered and accepted and applied to life (Seeing ye have purified your souls in obeying the truth). It is then that we have the regeneration and then that transformation comes.

The inward man is regenerated, is born again. He is made a new creature in Christ. His delight is in the law of God. Paul once said to the Romans: "For I delight in the law of God after the inward man." That is, in regeneration the inner man's desire and hungering are changed to his real need, which is the grace of God.

In Titus 3:5 we read: "Not by works of righteousness which we have done but according to His mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." The Holy Spirit guides into truth and never any other

way. There cannot be a real regeneration independent of God's truth. He saved us according to His mercy by washing (baptism) of regeneration, and this is all directed by the Holy Spirit. Eph. 5:26 says: "That He might sanctify and cleans it with the washing of water by the Word." Washing always symbolizes cleansing. So when we are washed (baptized) as directed by the Word of God we are brought into the fellowship of the household of faith and then the blood of Jesus Christ His Son cleanses us from all sin. (I John 1:7.) "So the righteous man's delight is in the law of the Lord."

(Psalms 1:2) "And in His law doth he meditate."

Delight is an extreme degree of pleasure; and there isn't anything that can satisfy the longings and desires of the regenerated soul but the things provided in the Book of God.

In the light of these considerations I should like to present a few conclusions:

A regenerated person has a real vision of life and is made conscious of life's responsibilities. He knows that we must render an ac-

count to God for the deeds done in the body whether they be good or bad.

Life becomes serious, earnest, grave, solemn, sober, not trifling or frivolous, but thoughtful, sane, well-banlanced, temperate. Life is not a joke nor is it to be trifled away.

The church is made up of regenerated persons. She has a vision of the very fine and high standard of life outlined for her in the Book of God. (Eph. 5:27.) "That He might present it to himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish."

In Solomon's Songs, chapters 4 and 5 he gives us a most beautiful prophetic picture of Christ and the church. He speaks of her as his spouse. He says that she is to be his love, that she is to be virtuous, and that there is no spot in her. There is no standard to be found that is as high as the standard of church life as it is outlined in the great Book of God.

Since the church is made up of persons that have been transformed by the renewing of the mind she is awake

and alive to her opportunities. She has a vision of her mission in the world. And that mission is to preach the gospel.

"Go teach, go preach my gospel," was the message of Christ to the disciples.

Montpelier, Ohio.

IF CHRIST BE NOT RAISED

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (I Cor. 15:12.)

No more terrible suggestion is made in any literature of the whole world than that contained in the seventeenth verse of I Cor. 15. We shudder at the very thought of such an awful possibility. If Christ be not raised, your faith is vain; ye are yet in your sins!

Through the last nearly twenty centuries, unnumbered multitudes have rejoiced in their belief of sins forgiven. Drunkards have tottered from the gutter to the cross to leave their heavy loads at the feet of the bleeding form of One whom they believed to be the Son

of God, the Savior of the world. Broken hearted mothers have stilled their sobbing with the words, "We sorrow not as those who have no hope," and have looked away to a land that is fairer than day, to which they expected to be led by a resurrected Lord, and there reunited with their loved ones gone on before. Lives wrecked and blighted by the grimy hands of sin have arisen from their sordid beds of iniquity to find quietness and peace in the presence of the Living One who was dead, but is now alive forever more. Homes with ideals broken, faith destroyed, love gone, hopes perished, have been set in order again when their members turned their despairing faces toward an empty tomb in a garden near Calvary, and have determined to start anew upon the principles of love and righteousness advocated by One who believed His doctrine enough to die for it, but who arose again to justify those who, in faith, received Him as their personal Savior. Even sinners, living dangerously near their doom in their procrastination, have looked toward

a time when they would be saved from wrath through atonement made by the death and vindicated by the resurrection of Jesus of Nazareth. Yea, the whole world, in some vague hazy way looks toward an empty tomb without the city walls, and hopes to avert the fate that is its due.

And now comes the apostle with a terrible suggestion: "If Christ be not raised." Who can measure the gruesome results of such a calamitous discovery, if such were made? No one; and yet, here, in part, is offered the awful reaction. Let us note the apostle's reasoning.

1. Our preaching is vain. The gospel ministry is but a pretense; its preaching empty and void of power or elements of salvation. Every preacher of the gospel must take his place with the priests and medicine men of paganism; fakes, imposters, pretenders of a commission that does not exist—if Christ be not raised from the dead.

2. Your faith is vain. That which is termed faith is but a phantasy, a delusion, a terrible, mocking dream which will be followed by a

rude awakening when faith fails and hope is destroyed—if Christ is still dead.

3. We are false witnesses of God. There is a God, but He does not love the world, and has not accepted the death of Christ as the means of atonement. He is austere, relentless, and holds no offer of reconciliation to a lost and dying world—if Christ be not risen.

4. Ye are yet in your sins. The dream of deliverance from sin is a mocking hallucination. The converted drunkard is still guilty of his sinful habit. The profligate who has turned to God for mercy, must still face a sin-punishing God to answer for his wickedness. The reclaimed of earth's lost humanity are still judgment-bound, with the wrath of God awaiting them—if Christ came not from the tomb.

5. The dead in Christ are perished. Death is not a conquered foe, but still hovers over a fearful human family; is still a terrible, monstrous, powerful enemy to be reckoned with at some dread, future day. They who died shouting victory over death and its sting, were victims of a mental

collopse. Mothers, fathers, companions, children and friends who have gone on before are confined in the soty regions of the damned, awaiting their turn at an awful judgment—if Christ be not raised.

6. We, are of all men, most miserable. We deny ourselves of comforts and luxuries that others enjoy. We suffer scorn and reproach which others do not have to bear. We make sacrifices and labor at thankless tasks which others will not even consider—and fall for the sake of a cause that is lost before it is begun. Indeed we are, of all men, most to be pitied—if Christ still lies in some tomb of Palestine. O! what a picture we are facing, if Christ be not raised!

But Now is Christ Risen

From the Dead

But, thanks be to God! it is not necessary to dwell upon the hopeless "ifs" which we have been discussing. Christ is risen, and hath showed Himself alive by many infallible proofs.

We have the testimony of the guard assigned to watch the tomb to keep the disciples from stealing away His body at night. They

came to Jerusalem and told the authorities all the things that they had observed—the appearance of the angel, the rolling away of the stone, the rising of the man in the tomb, and their consequential fear and distress.

We have the testimony of the women who went early to pay their respects to His dead body. Certainly those women were expecting anything but what they found, their chief concern being as they made their way toward the tomb, "Who shall roll away the stone for us?"

We have the testimony of the two disciples on the way to Emmaus on the evening of the resurrection, and the revelation that came to them after their eyes had been opened that they might know the blessed stranger who walked and conversed with them while their hearts burned within them.

We have the testimony of the ten disciples (Thomas being absent) when Jesus appeared unexpectedly to them on the day of his resurrection.

We have the testimony of all eleven of the disciples (Thomas being present) a week after the resurrection, when doubting Thomas be-

came convinced that the Christ was risen indeed, and that He was the Lord and Savior of the world.

We have the testimony of more than 500 believers who saw the resurrected Lord at one time, some of whom were living when Paul was writing the letter from which we have taken this text.

We have the testimony of the Holy Spirit who appeared on the day of Pentecost, coming as a gift of the Father through the name of Jesus, the risen Lord. The Holy Spirit could not have been given before Jesus was risen and glorified. He had to ascend to the Father before He could "shed forth this which ye now see and hear."

Finally, every true Christian has the testimony of his own heart, knowing that the Christ lives, and that because He lives, we shall live also. For "He hath become the first fruits of them that slept."

Yes; by man came sin, and through sin death; but through the Man, Jesus Christ, came righteousness, and through His righteousness, eternal life to all who will accept Him. In Adam all die; but in Christ all may

be made alive. The last enemy to be conquered is death; and Christ has conquered death, and has brought life and immortality to light through the gospel. No wonder the apostle could look beyond the shadow of the tomb, and see the light of the resurrected life, and cry out, "O Death, where is thy sting? O Grave, where is thy victory?" There is neither sting in death nor victory in the grave; for Christ hath arisen, and lives forever. Some day He will return for His own. Then—

The mossy old graves, where now
all the pilgrims sleep,

Shall be opened as wide as before;
And the millions that sleep in the
mighty, silent deep,

Soon shall live on this earth once
more! —Selected

SALVATION

Wm. Root

Part 1

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. 23:5.)

The above scripture text is a prophecy concerning the coming of Christ into the world as a King or Prince of Peace, who would, "execute judgment and justice in the earth."

That men would learn to know God, and Christ, as their Redeemer and Saviour. God in speaking by the mouth of the same prophet has said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." (Jer. 9: 23-24.)

Jesus said, when he was twelve years old, "Wist ye not that I must be about my Father's business?"

His Father's business upon which he had come was not at all in connection with the earthly expectations of Israel, (they expected him to set up an earthly throne, such was also expressed by the apostles), (Acts 1:16) but his Father's business

upon which he had come was the redemption of the whole world, and the introduction of God's spiritual kingdom, which was to be composed of redeemed sinners of every nation under heaven.

A kingdom which would bring about the establishing of God's righteousness upon the earth, bring about man's salvation.

There are two forces in the world, only two, right and wrong. God from the beginning of time intended his people to be righteous, he being a righteous God, gave a righteous law, but man did not live up to that law, the law of righteousness.

Hence we have a prophecy in our text, concerning a righteous One, the Branch or in other words, "Christ our righteousness."

He came to shew forth judgment unto the Gentiles. God, by the prophet was speaking to a sinful people, Israel a people who needed a Savior.

That Savior came, in the person of Jesus Christ, the Son of God, and righteousness came when the branch came. A plan of redemption, of salvation for all of Adam's race came

with him, all were saved from the curse pronounced upon them because of Adam's fall, a plan of salvation also for the salvation of individuals' sins when they accept the plan.

All mankind, all of Adam's race who die in him need salvation, all die in him because of the Adamic sin. Who then are in need of salvation, who are in need of righteousness?

The scriptures are abundant that teach the universal need of the righteousness of God, due to the universal sinfulness of man.

Paul said, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (I Kings 8:46.)

The same fact is declared in Eccl. 7:20, "For there is not a just man upon earth, that doeth good, and sinneth not."

"Who can say, I have made my heart clean, I am pure from my sin?" (Pro. 20:9.) Paul affirms the same truth, "For all have sinned, and come short of the glory of God." (Rom. 3:23.)

Also, "For we have before proved both Jews and

Gentiles, that they are all under sin. There is none righteous, no, not one." (Rom. 3:9-10.)

John says, "If we say we have not sinned, we make him a liar and his word is not in us." (I Jno. 1:10.)

These scriptures, we have cited are enough to prove to any honest man or woman that all have sinned and need a Savior.

Our next proposition to consider is, "What has sin done?" Or the result of sin. The result is that all men must die. "Therefore as by the offence of one (of Adam) judgment came upon all men to condemnation." (Rom. 5:18.)

Thus the apostle John writes, "He that believeth on him, (Christ) is not condemned, (through faith in him, by obedience, condemnation has been removed, by his death, in shedding his blood, the old curse is taken away) but he that believeth not is condemned already." (Jno. 3:18.)

But to believe on him, or in him, is not "belief" in the abstract sense, or by confession only, but a believing faith in him, trust, an accepting of him as the Son of God, as a Redeemer and

Saviour, an accepting of God's righteousness, and his plan of salvation by faith.

Friend do you have this kind of belief in him, if you do not, you are on the condemned road?

"By grace are ye saved, through faith." John writes further, of those under condemnation, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jno. 3:36.) But one need not abide in death, Christ died to save. Then Isaiah spake, "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59: 1-2.)

As sin drove Adam and Eve from the garden of Eden, so sin has pulled the curtain of holiness between our God and Adam's race.

Then what are the great questions that must be answered by every responsible human being?

First: "What must I do to be saved? 2nd: "How can I

be reconciled to God?" 3rd: "How can I escape the wrath to come? 4th: "How can I get out from under the wrath of God that abideth on me?"

These questions every last man and woman, every accountable person must answer, according to the scriptures or spend eternity in hell. One may evade the issue here in this world, but he will face it finally, he must. Wise indeed is the man or woman, who with an open mind accepts the Bible's answers to these questions.

It is our purpose, our duty to give you the answers to these questions for your consideration, but we must leave the answers for another time.

Great Bend, Kans.

EASTER DAWN

At the dawning of the morning
Came the women, sad with mourning,

To the sepulchre alone,
As they came they were essaying,
And among themselves were saying,
"Who will roll away the stone?"

To the tomb they now are nearing,
As the sun is just appearing,

When behold, all is dismay!
While a guard the tomb defended,
Angles of the Lord descended,
And they rolled the stone away.

All about them things are shaking
 For the earth beneath is quaking,
 They are frightened—sore afraid.
 Angels now are to them speaking,
 "We know Jesus ye are seeking,
 Come and see where He was laid."

Then they enter fearing, weeping,
 Tear dimmed eyes the chamber
 sweeping,

Find the chamber empty, bare.
 Their sad hearts are near despair-
 ing,

With the sorrow they are bearing,
 For their Master is not there.

They behold the grave-clothes lay-
 ing,

And the angels standing, saying,
 "He is risen, as He said."

Jesus Christ our Lord is risen,
 Burstured the bars of death's cold
 prison!

"Seek Him not among the dead."

Go ye forth the good news telling,
 Gloom and sorrow thus dispelling,
 Death, He conquered and the
 grave.

Now for us He's interceding,
 For the lost He's seeking, pleading,
 Seek Him now and He will save.
 —Selected.

FACING THE FACTS

L. I. Moss

Are we drifting? Are the members of our local churches trying to live out gospel principles as near as they were ten years ago?

At our 1942 General Conference I happend to preach one afternoon and made

mention of several things which were very noticable on the grounds. Small bonnets small coverings, short dresses, members children with bare legs, and such like. Had I known of some things I now know to exist, I would have mentioned more. Some found fault because I preached what I did.

Dear reader, we must face the facts. If we are going to be Dunkard we must maintain Dunkard principles. We believe they are gospel principles. Something is wrong when the annual visit is made and some of the sisters do not have on a covering when visited. You see sisters on the streets with three cornered scarfs on their heads, some of many colors. The Polity says plain bonnets and hoods be the headdress.

Short sleeves and skirts not to be worn, neckties and wrist watches forbidden. Face the facts, are our elders and official bodies allowing these things?

Such things are a shame and reproach upon the church. Read in our Polity, page 11, Section 8, regarding the duty of officials. Are our officials doing their

duty as they should?

Some are attending school amusements that should not be patronized or encouraged by Dunkard people. The church has said we should not attend questionable places of amusement.

I have never made public a statement about the radio, but I question the ability of any brother or sister to keep a home on a high plane of spirituality, sacredness, and purity, with so little good and so much evil coming over the radio.

Some make loud claims of the good preaching they get over the radio.

I challenge you to find one radio preacher who believes and practices the commandments, statutes and ordinances of the gospel of Christ.

Never yet have I happened in a home where there was a radio but what they tune in on programs that defile the sanctity of the home.

Let us face the facts—can we keep ourselves and our homes unspotted from the world and allow the filth of the world to be portrayed in the sacred enclosure of our homes. James says we are to keep ourselves unspotted

from the world to have pure religion.

Another condition I wonder at, the church of our forefathers has always claimed to be non-resistant people. Let us face the facts—can we claim to be non-resistant with members working at defense work? Are they afraid of persecution? Are they afraid of man or are they anxious for the big wages. Paul says “the man that would live Godly shall suffer persecution.” I wonder if people are looking for the Lord to come.

The world is in a terrible condition. It looks like these things ought to be a warning to all to seek a closer walk with God.

Eldorado, Ohio.

PARABLE FOR PREACHERS

1. Now it came to pass in those days that a church called a certain man to be its minister; and the church gave him in charge the Gospel of the holy writing saying: “It is the message of the Master for which we thirst.”

2. And, Lo! the man was

glad to accept the call.

3. Now the minister prided himself upon being very much up to date; and after a while he said to himself, This church is behind the times, and needeth the Social Gospel.

4. So instead of preaching Christ and Him crucified, he preached Old Age Insurance, Unemployment Relief, and the Abolition of the Profit Motive and Reduction of Armaments.

5. Moreover, he seemed more interested in Socialism than in Salvation.

6. And the hearts of the people were heavy, for they longed for the Old Fashioned Gospel.

7. And, behold! they sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.

8. And the minister was angry and said, I believe in the Freedom of the Pulpit. I know what you know yourselves. I shall continue to preach the Social Gospel. If you do not like it depart unto Gehenna.

9. And the hearts of the people were sore, but they held their peace.

10. Now the minister had purchased a farm in a far

country with a fair set of buildings on the farm.

11. For the minister had said within himself, it may come to pass when I am old and well stricken in years that no church will desire me, and I shall stand all the day idle in the market place, so I will buy this farm as a place of refuge against that day.

12. And, behold! he and his family did spend their vacations there.

13. Now the buildings on the farm sorely needed paint and the minister agreed with the local painter for six sheckels a day to paint the buildings white.

14. And when their bill came in the minister did send his check to pay it.

15. And in due time the minister visited his farm, and, lo! instead of painting the buildings white the painter had painted them red.

16. And the minister was very wroth and he sent for the painter and said to him.

17. Thou wicked and deceitful painter. Did I not agree with thee to paint my buildings white, and lo! thou hast paintd them red.

18. And the painter answered and said, Go to

now! It is true thou didst order me to paint thy buildings white, but I believe in the Freedom of the Painter. Red is a much better color than white. Moreover, it seemeth to be a popular color at this time.

19. And suddenly there shined round about the minister a light from heaven, and he said, I do see my sin this day. Why should I rebuke this man for painting my buildings red when I commanded him to paint them white, when I am called to preach Christ and Him crucified and I preach the Social Gospel?

20. I will return to my people, and say to them, I know now what Jesus meant when He said, Except a man be born again he cannot see the kingdom of God; for verily the only way unto a better man.—Selected by Minnie Sollenberger.

NEWS ITEMS

PLEVNA, IND.

The Plevna Dunkard Brethren church met in regular quarterly council Saturday evening March 13. Meeting opened by singing hymn

No. 210, Bro. Koonen then read Gal. 6 and commented on the same and led in prayer.

Our Elder Peter Lorenz then took charge and gave us some good admonition. All business was disposed of in a Christian manner.

Letters were granted to Bro. Raymond and Beulah Lorenz and Bro. Paul and Reverdia Wolf to the Midway congregation.

The following brethren were elected as delegates to District Meeting: Bro. George Lorenz, Bro. Reeves and Bro. Levi Miller.

Pray for us that we may be faithful until death.

Lela Lorenz, Cor.

LITITZ, PA.

The love feast at Lititz will be held on May 16th, starting with Sunday school at 9:30 a. m.

We extend a hearty invitation to all who can to attend our love feast.

Susanna B. Johns,
35 E. Lincoln Ave., Lititz, Pa.

MIDWAY, IND.

The Midway Dunkard Brethren church met March 6, 1943 in regular council. Bro. Paul Morphew opened services, and following, our Elder, Peter Lorenz, exhorted us to examine ourselves daily, and as we have opportunity to do good to all men, especially to the household of faith.

In addition to other business we decided to hold our love-feast Saturday, September 11. Our church is located 3 miles southwest of the center of Peru, just off U. S. high-

way 31, to the north. We have just decided to erect a marker near the highway to indicate our location. We invite you all to join us whenever possible in our services each Sunday morning.

Our attention has been called to the inclination of some to compromise with the crowds in their outward appearance, therefore our elder admonished to refrain from such practice, but I have thought at times of members of various organizations having their own special uniforms, and how pleased those members were to be observed in their uniforms; and on the other hand, how we as Christians, so often would rather not be seen in our uniforms. I wonder if this feeling is not largely because we fail to believe as strongly and really as we should, the principles of our organization the church, especially the need for letting our light shine. We let unfavorable worldly opinion blind us.

Now I am reminded of a statement which, as I remember, Bro. Davis Klepinger has quoted someone as saying, "The difference between a lawyer and a preacher is that the lawyer tells the untruth as though he believes it, and the preacher tells the truth as though he does not believe it." For practical application I think we might well substitute "average Christian professor" for "preacher." But the Apostle Paul tells us in Romans 1:16 that he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

Paul B. Myers, Cor.
R. 5, Peru, Ind.

MECHANICSBURG, PA.

We, the Mechanicsburg church, held our council meeting at 7:40 p. m. March 25th. Our Elder, J. Harry Smith, not being present on account of sickness, Elder Ray S. Shank moderated the meeting. Services opened by singing 401, then Bro. Lester Eckert read I Peter 3: 8-22 and led in prayer. We had the report of the treasurer and some business, then we elected our officers for the coming year. Then we chose an evangelist for this fall, which will be announced later. We agreed to send our Elder, J. H. Smith to annual conference, if there is any.

Our love feast will be held May 8th and 9th, services Saturday at 10 o'clock. We invite all who can to worship with us, especially do we ask the minister and elders to come and help us make it a service long to be remembered. Bro. Clayton F. Weaver made the closing prayer.

We ask the prayers of all who know the value of prayer, that we may grow stronger in the Lord. May God add his blessings to all, is our prayer.

Harry L. Junkins, Cor. Sec.
R. 1, York Springs, Pa.

WAYNESBORO, PA.

The Waynesboro congregation expects to hold their love feast Sunday, May 2, Sunday school at 9:30, and preaching to follow.

A hearty invitation is extended to all who can attend these services. Come and enjoy the day with us.
Sister Mildred Demuth, Cor.

GOSHEN, IND.

We met in quarterly council March 20, 1943 at 1 o'clock p. m. After singing, Elder B. E. Kesler read Col. 3:1-17. After prayer Bro. Harry Gunderman took charge of the services.

Delegates to District Meeting chosen were: Bro. B. E. Kesler, Bro. J. W. Priser and Bro. John Wallace. Alternates: Bro. Dallas Sigler, Bro. Roy Swihart and Bro. Geo. Replogle. Other local matters were taken care of in the regular manner.

Considerable sickness has visited several of our members during the winter and the gas rationing has had some bearing on our attendance but it is very good taking it all into consideration.

Bro. and Sister B. E. Kesler, Jr. have both left for attendants in the State hospital, Howard R. I. It will be remembered Bro. Kesler has been in camp at Sideling Hill, Pa., since November 5, 1942. About 40 of the campees have gone to assist at the hospital, those having wives are permitted to take them along where they are employed at the same place. May our prayers accompany these young people who are so nobly standing for the faith. The big wages offered in these war times tests the members and undoubtedly is a great temptation but how true the hymn, "Yield Not to Temptation for Yielding is Sin."

How many, many times as our hearts and homes are broken do we think "This is war," and of what it is doing to the world. May God speed the day in his own wisdom when peace will be restored, sin always must be punished and we are made to feel God is punishing the

awful wickedness that people so heedlessly indulge in.

May God help us remember to draw nigh to Him and He will draw nigh to us.

CERES, CALIF.

Pleasant Home congregation met in council March 12th. Elder H. E. Andrews read I John 1:1-10 and lead in prayer. We set April 24th as the date for our spring love feast, and May 31st as the day to paint our church. Due to sickness some of our members were not present.

Bro. J. A. Root has been confined to his bed for some time, but is improving and is up part of the time now.

Meeting was closed by singing No. 343, and prayer by Bro. Ruff.

Pray for us that we may be faithful to the end.

Sister Emma Ruff.

OBITUARY

LETHA FAY MARQUIS

Letha Fay Marquis, infant daughter of Hubert and Mary Earnest Marquis, was born February 7, 1943 and passed away February 24, 1943.

She is survived by her parents and one sister, Erma Joyce, her grandparents, Mr. and Mrs. William Earnest and Mr. and Mrs. Charles Marquis; her great grandparents, Mr. and Mrs. Samuel Erbaugh and Simon Ditmer, all of near Brookville, Ohio.

Jesus has taken a beautiful bud,
 Out of our garden of love;
 Borne it away to the City of God,
 Home of the angels above.

Full blooming flowers alone will not
 do,
 Some must be young and un-
 grown;
 So the frail buds He is gathering,
 too,
 Beautiful gems of His throne.

Fathers and mothers, weep not or
 be sad,
 Still on the Saviour rely;
 You shall behold them again and
 be glad,
 Beautiful flowers on high.

Blooming in beauty in heaven are
 they,

Blooming for you and for me;
 Follow the Lord tho' the city be far,
 Till our bright blossoms we see.

JOSEPH KASZA, Jr.

Was born in Aurelhaza, Hungary,
 February 2, 1899 and departed this
 life March 12, 1943, at the age of 44
 years, 1 month and 10 days, after
 a brief illness of a few short hours,
 with a heart attack at his home
 near McClave, Col.

He came with his parents and
 two brothers to America February
 15, 1909, making their home near
 Eads, Colo. When a boy of 14 he
 came to McClave and here he grew
 into manhood, making a true friend
 to everyone he learned to know.

When he was a young man he
 united with the Brethren church
 and later with the Dunkard Breth-
 ren, in which he was a most de-
 voted worker.

On January 15, 1925, he was

united in marriage to Rozella Pearl
 Wertz. To this union three children
 were born, Willard, Ruth Pearl and
 Eugene, all of the home.

On October 10, 1937, he was in-
 stalled into the deacon's office, in
 this capacity he served his church
 faithfully. No task was too large
 for him. His life was one of service
 for his Master and his fellowmen.
 He was a loving husband and a de-
 voted father.

Besides his family, he leave to
 mourn his passing his father, two
 brothers, Paul of Wiley, Colo., and
 Pete of Scotts Bluff, Neb., and other
 relatives and a host of friends.

Though he has departed from us
 in person, by his simple but sublime
 faith in God, and his willing and
 consecrated service to his kingdom,
 he has built a memorial for him-
 self that will never pass away.

You left us in life's noonday,
 When your hopes were beaming
 bright;

You have painted a beautiful
 picture

That will not grow dim by night,

Your songs will long be treasured,
 Your toils are not in vain,
 A loving Father called you,
 Our loss—His gain.

Funeral services were conducted
 at the Dunkard Brethren church
 by Bro Isaac Jarboe, assisted by
 Elder O. T. Jamison and Bro. Walter
 Pease. Interment was made in the
 McClave cemetery.

Sister Bertha Jarboe, Cor.

CORA BELLE DUKES

Daughter of John H. and Eliza
 Jane Smith, was born September

14, 1879, near Cosperville, Ind., and departed this life March 8, 1943 at Kendallville, Ind. She has been an invalid for years.

On January 18, 1901 she was united in marriage to Bert Dukes. To this union were born seven children, four living, three having preceded her in death. Her husband also preceded her in death September 18, 1940.

She united with the Church of The Brethren in 1906 and about the year 1930 she transferred her membership to the Dunkard Brethren church, having lived a faithful member till the end came.

Besides rearing her own family, she made a home for two orphaned grandchildren.

She leaves her children four brothers and two sisters, and a host of friends and relatives by whom she will be missed but not forgotten.

Funeral services were held March 10th at 2 p. m. with Elder B. E. Kesler in charge, assisted by Bro. Joseph Miller of Wawaka, Ind. Text Ps. 17:15.

Interment in the Cosperville cemetery where she will wait the trumpet call when He comes to gather His children home.

COVERINGS

I want to start back in 1907 when I was a girl and joined the Brethren church. We all wore square cornered coverings, you didn't see any other and they were all made of veiling material. Years passed and the coverings changed style. By this

time the big department stores sold them in some cities and the square cornered coverings became a little too old fashioned, so Madam Fashion just made the corners round. Well, later on the corners still got rounder and there was no palce to sew any strings on so the strings were forgotten and the coverings still got smaller. I was one of those who lost my strings.

Then in a few years the Dunkard Brethren started and we were not satisfied with the church we were in, we kept slowly drifting with the tide of Madam Fashion and we saw there was something wrong with the church so we made our wants known to join the Dunkard Brethren church.

I had drifted too far. I was made fun of by some, but thanks be to God, I overcome the Devil at this point. After being with the Dunkards for sometime we had never been told about our clothing and appearance and we stil lthought as long as our dresses were plain that was all that was necessary. We never see ourselves as some others see us, but one Sunday the Elder called us all in a room by

ourselves and talked kind and fatherly to us. We were dressed in different colors and big flowered material and had light stockings on. I will never forget it and I thank God that he put it in the heart of the Elder to talk to us because I know it has brought me closer than I ever was before. He showed us how we looked all together with all colors and big flowers and I must admit even though the dresses were made plain the material was most too flashy for a Christian and also the light stockings worn by men and women were not becoming to people that profess Christianity.

Could we only see ourselves sometimes as others see us. Later on he called our attention to the net coverings we were wearing, and he proved to us without a doubt that they are no veiling. Is history repeating itself in the Dunkard Brethren church the things that happened in the Brethren church? I fear it is in some things. Some of our dear sisters whom we love, have done away with the covering with square corners, made of veiling, and have gotten net covering

with the corners rounded and some are getting smaller and smaller, they are drifting just a little at a time like I did years ago and didn't see it, but I hope and pray God will open their eyes and set them right.

May God help that all the Elders may have the courage and talk to their members as fathers should and God only knows the results. My prayer for the Dunkard church is that they might be saved.

Alma Meade.

GUIDING LIGHT IN THE DARKNESS OF WAR

When the alarm of war chills the love of men and skies grow dark with hatred and revenge, Christians need the guiding lights of God's Word. By the unfailing truths of the Bible we are led to take hold upon God with an unwavering faith and are guided in our paths of duty to God and our fellowmen. Because God's Word is forever settled in heaven and cannot be changed by the storms of earth, a number of helpful passages are quote here.

Nations may rise and fall,

but God remains forever the Almighty One.

"Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90:2.)

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Rev. 1:8.)

"With God all things are possible." (Matt. 19:26.)

God has a special concern for His children and has given them many promises of His fatherly care.

"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.)

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.)

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 5:17.)

The Christian's duty to the ungodly is not to kill

them, but to do them good, to pray for them, and to convert them to Christ.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written. Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12:19-21.)

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

"Go ye therefore, and teach (make disciples of) all nations . . (Matt. 28:19.)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 25:14.)

The Christian's duty to the civil government is to pray for and respect those in authority and to obey them, so far as such obedience does not conflict with his higher duty to God.

"I exhort therefore, that,

first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. (I Tim. 2:1-2.)

Honour all men. Love the brotherhood. Fear God. Honour the king." (I Pet. 2:17.)

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." (I Pet. 2:13-14.)

"We ought to obey God rather than men." (Acts 5:29.)

The Christian who cannot conscientiously take part in war should be very careful as to what he says about the activities of nations. Expressions of hatred for any nation are inconsistent with his nonresistant stand. Critical or disrespectful statements regarding his own government are out of order with the Biblical teaching of honor and submission. If he believes that

that course of nations can be controlled by God, that Christians are "the salt of the earth" and are expected to pray for the nations, then he does well if he speaks little about war and spends much time with God in prayer and intercession in behalf of condition of the world.

The Christian should not lose sight of the fact that Christ has commissioned the church with a greater task than has ever been undertaken by any nation. That task is the evangelization of the world. The Christian's love for his Commander and passion for unsaved souls should cause him to spare no effort in leading the lost to believe in Christ as their Saviour and to obey Him as their Lord. Any sacrifice in the great work of winning souls should be counted an honorable privilege. The faithfulness of the church in performing her charge will greatly influence the course of nations; and more, it will determine the eternal destiny of countless millions of souls.

Since the hope and joy of the Christian is not based upon the material things about him but upon his relationship to God, his future

in Christ is never dark and his joy and thanksgiving should never cease.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (I Jno. 3:1-3.)—Gospel Herald

ADULT SUNDAY SCHOOL LESSONS

Apr. 4—Matt. 9:18-38.
Apr. 11—Matt. 10:1-15.
Apr. 18—Matt. 10:16-42.
Apr. 25—Easter Lesson
Jno. 20:1-31.
May 2—Matt. 11:1-30.
May 9—Matt. 12:1-30.
May 16—Matt. 12:31-50.
May 23—Matt. 13:1-30.
May 30—Matt. 13:31-58.
June 6—Matt. 14:1-21.
June 13—Matt. 14:22-36.
June 20—Matt. 15:1-20.
June 27—Matt. 15:21-39.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 4—Rebekah at the well. Gen. 24:1-67.
Apr. 11—Jacob Gets His Father's Blessing. Gen. 27:1-29.
Apr. 18—Jacob Leaves Home. Gen. 27:41; 28:5.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Sunbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Apr. 25—Jacob's Wonderful Dream.
Gen. 28:10-22.
May 2—Jacob and Esau Meet
Peaceably. Gen. 33:1-17.
May 9—Joseph and His Dream.
Gen. 37:1-11.
May 16—Joseph Mistreated by His
Brothers. Gen. 37:13-36.
May 23—What Joseph Did in Prison.
Gen. 40:1-23.
May 30—Joseph and Pharaoh. Gen.
41:1-36.
June 6—Joseph Made Ruler of
Egypt. Gen. 41:37-57.
June 13—Joseph's Brethren Re-
member Their Sin. Gen.
42:1-38.
June 20—Joseph's Love For His
Brethren. Gen. 45:1-28.
June 27—Review. Stories From
Adam to Joseph.

BIBLE MONITOR

Vol. XXI

May 1, 1943

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RISEN WITH CHRIST

In meditating upon the scriptural records pertaining to the resurrection of our Lord we discover many truths of a practical nature that should determine the attitude and activities of those who are striving to live the Christian life. Our influence for Christ and his church in this world will only be to the extent that we demonstrate in our own lives the efficacy of the atoning blood, the saving grace, the resurrecting ability and the keeping power of God.

The resurrection of Christ from the dead proved beyond doubt that he was a "Teacher come from God," and that his gospel was authorized and empowered by God himself. If then, the "Gospel is the power of God unto salvation to every one

that believeth," men everywhere have a right to expect that the power of God to save men, to resurrect men who are dead in sin, will be demonstrated in the lives of those who believe and accept the gospel.

If the church can take men that are liars, thieves, drunkards, extortioners, men that are abandoned to vulgarity, immorality and sin of every description and by an application of the gospel of Christ can make of them new creatures, who are truthful, honorable, upright, righteous godfearing men who live soberly, righteously and godly, then they are demonstrating the saving power of God through the gospel. If the church by an application of the gospel of Christ can keep men, who have thus been resurrected from sin, living lives of uprightness before God and

man, then it is demonstrating in a convincing way the keeping power of God through the gospel.

Any church that does not resurrect men who are dead in sin, lift them up and cause them to walk in newness of life has no valid claim to being the church of Jesus Christ. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II Cor. 5: 15, 17.) It is this newness of life, this victory over the flesh in which the nature, the desires, the aspirations are changed, this ability to escape the corruption that is in the world through lust by which we become partakers of the divine nature, that proves there is a reality to the religion of the Lord Jesus Christ.

The faithful members of the early church demonstrated this newness of life in a convincing way. In writing to the Corinthian brethren the apostle Paul made mention of the fact

that those who follow these fleshly desires and indulge in things that appeal to the carnal nature shall not inherit the kingdom of God, and then he follows up with this statement: "And such were some of you: but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11.)

It is through the name of the Lord Jesus Christ and by the Spirit of God that the church can take wicked men who turn to Christ in faith believing and can wash them, sanctify them, and justify them in the sight of God and keep them living lives of soberness, righteousness and godliness in a world in the midst of a crooked and preverse generation. This is a fact that is being demonstrated by the true followers of Christ even in our day.

It is evident that there are too many people who are professing Christianity who are not evidencing any newness of life but are entangled in and contaminated with the same sins that unconverted men engage in. Such conduct on the part of those who claim to be followers of the Christ is an

indication that their religion is just a mockery, and any church that tolerates such hypocrisy is in the throes of apostasy.

It is apparent that if we are not risen with Christ and walking in newness of life we are still dead in sin even though we may have our name on some church record. Can it not be said of many in our time as it was in the days of Ezekiel? "They have even defiled my holy name by their adulteries that they have committed."

JESUS AND WINE

J. A. Leckron

We have been thinking for a good while of writing on the subject of the communion and as to the kind of wine we should use, and as we have been reading up on the subject we will give you what we have learned. Some may say, does not the Bible say that Jesus turned the water into wine at the marriage supper in Cana of Galilee? Yes it does, and the same Bible says that Jesus told his disciples, "No man putteth new wine into

old bottles.' (Mark 2:22.) Now when He spoke of new wine he was not talking about fermented, intoxicating wine. You could put all that you wanted into an old stretched wine skin and it would not burst the skin, because it has already fermented and expanded. He was talking about unfermented non-intoxicating grape juice. If you put that into an old wineskin it will ferment, expand and burst the bottle. But he called it wine. Take another example. The Bible frequently refers to the wine press. It had no reference whatever to intoxicating wine. The press was used to press and extract the juice out of fresh grapes. But that press and the fresh unfermented non-intoxicating grape juice flowing from it is called the wine press.

Why is it? The answer is simple. The Greek word "Oionon" has more than one meaning. That is nothing startling. Take for example the word fast. What does it mean? That depends entirely upon how it is to be used. I say of a man, he ran fast; I say of a car stuck in the mud, it is fast; and I say we broke the fast. There

BIBLE MONITOR

West Milton, Ohio, May 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

are three ways in which I used the word fast. You could only determine its meaning in the light of the context. The Greek word oionon, which in the New Testament is translated wine, was a Generic term that referred either to fermented or just plain unfermented grape juice. So just because it says Jesus turned the water into Oionon does not mean he turned it into intoxicating wine. New wine was required of God in

the sacrificial offerings. We know that God always required the best. He would not accept a lamb, a goat, or a bullock, if it was torn, sickly, or blemished.

That is why new wine, unfermented grape juice, was demanded in sacrifice. And when the master of the wedding praised the miracle of Jesus, it was to say, it is the best wine. Personally I do not see how any person could believe that it was fermented, intoxicating wine.

Now as to what kind of wine to be used at the communion. It surely is very plain to us that fermented wine should not be used, for it is not even called wine in connection with the communion. Christ spoke of it as the fruit of the vine when he instituted it. Paul refers to it as the cup. But the word wine is nowhere used. The cup is supposed to symbolize or represent the blood of Jesus. We know that he was pure, sinless, uncorrupted and his blood was undefiled. Pure, fresh unfermented grape juice provides a perfect symbol. But how can corrupted, decaying, fermented Intoxicating wine represent his sinless and holy blood? It

cannot, so do not use it.

Take another thing—in-
toxicating wine in the New
Testament is a symbol of im-
pure and unholy relation-
ship. Turn to Rev. 17:1-2.
“Come hither, I will show
unto thee the judgment of
the great whore that sitteth
upon many waters with
whom the kings of the earth
have committed fornication,
and the inhabitants of the
earth have been made drunk
with the wine of her forni-
cation. The communion
memorializes cleansing, re-
demption and a pure, holy
relationship between the be-
liever and Christ. It is a
memorial of love and he
says, “This do in remem-
brance of me.” Fermented
intoxicating wine can never
symbolize or memorialize
love. It is set forth as a
symbol of God’s wrath. The
same shall drink of the wine
to the wrath of God which is
poured out without mixture
into the cup of his indigna-
tion and he shall be tor-
mented with fire and brim-
stone in the presence of the
holy angels and in the pres-
ence of the Lamb. (Rev.
14:10.)

The Bible says wine is a
mockery, strong drink is
raging, and whosoever is de-

ceived thereby is not wise.
Prov. 20:1. “Who hath woe?
Who hath sorrow? Who
hath contentions? who hath
babblings? Who hath
wounds without cause? Who
hath redness of eyes? They
that tarry long at the wine,
they that go to seek mixed
wine. Look not thou upon
the wine when it is red,
when it giveth his colour in
the cup when it moveth it-
self aright. At the last it
biteth like a serpent and
stingeth like an adder.
Thine eyes shall behold
strange women and thine
heart shall utter preverse
things.” (Prov. 23:29-33 in-
clusive.)

The New Testament is
equally clear in its warning.
“Know ye not that the un-
righteous shall not inherit
the kingdom of God? Be not
deceived, neither fornica-
tors, nor idolators, nor adul-
terers, nor effeminate, nor
abusers of themselves with
mankind, nor thieves, nor
covetous, nor drunkards,
nor revilers, nor extortion-
ers shall inherit the king-
dom of God.” (I Cor. 6:
9:10.) We think this enough
to prove that we should not
use fermented wine for
communion.

Anderson, Ind.

DIVERSITIES OF OPERATIONS

Sermon by Eld. B. E. Kesler

Ordinarily, we are supposed to treat a subject positively, or affirmatively, but sometimes it seems necessary to discuss it from the negative standpoint. The caption of this paper may be considered from either viewpoint. And before forming a conclusion or opinion, it is well to consider a subject both affirmatively and negatively. Thus we are able to see it from another's angle and are better qualified to pass judgment.

A short time ago my mind was directed to an imaginary dialogue between two persons, who for convenience, are designated Smith and Jones. The subject was "unlike and 'yet' alike." Smith opened the subject this way: "Now is it not true religion is the same thing, created by the Spirit the world over?" Jones, "Most assuredly it is." S. "So I believe, or should believe, if I believe at all. But instead of seeing all have the same religion, there's hardly two that think alike. . . . Isn't it

true that men who thought and felt alike before becoming religious, begin to differ and separate more and more immediately after?" Jones, "Ah well, we will not argue the question, but will you go with me this evening?" Smith, "Most certainly I will."

Then Jones led Smith to a Presbyterian prayer meeting. Here he learned of Presbyterianism, its worship, its principles, doctrine, practice, confession of faith and so on. Next they went to a Baptist service. Here Smith learned about Baptist doctrine, principles and practice. Next Jones led Smith to a Methodist class meeting, where he learned of free and unlimited atonement and other cardinal doctrines of Methodism. Their next stop was at an Episcopalian service where the prayer book and the "liturgy" were being read and studied with absorbing interest. From here they went to Quaker meeting where all sat in quiet meditation until someone felt moved by the Spirit to give his testimony to the saving grace of God without observance of any outward external ordinances.

Smith, "There now, don't you see no two of them think and believe alike." Jones, "Well, but you are badly mistaken. The different manner of worship is outward. If you could see the heart, you would see unity. Its diversities of administration, but the same Spirit. Put them all in heaven and each one would cast his crown at Jesus feet and be filled with joy unspeakable and full of glory."

Then Jones goes on to state, "Those people were brought up differently, under different influences, teaching, practices and customs. The Spirit adapts Himself to each individual character, and though they differ in outward forms of religion, at heart all are alike and approved by the Spirit."

Now while this is the popular theory approved by the larger part of the religious world, there are several ideas involved, that, to the writer are erroneous and unsupported by the word of God. If this is true, it becomes the duty of all lovers of truth to point out those errors and show the sophistry by which they are upheld by their advocates;

to do this, it of necessity requires that the subject be treated negatively. So that in the first place the theory implies that the Spirit approves, "and adapts himself" to every system of religion."

While only five systems were mentioned by Jones, and these so divergent in their teaching, it requires only this to show the Spirit does not approve them. It further implies one may be saved, and then formulate his own system of teaching and practice to suit himself, and the Spirit will "adapt himself" to the system and approve the same. Preposterous!

In the second place the theory implies the Spirit approves all religious doctrines advocated by the religious world. The Catholic "extreme unction, mass service, and purgatory; the Mormon Bible, doctrine and covenant, celestial marriage; the Moslem prophet, Mahot, and the Koran; Methodism and Presbyterianism with affusion for baptism; Baptist backward single immersion for baptism; Dunkard trine immersion for baptism; the Quaker rejection of all out-

ward ordinances and so on, and all approved by the Spirit. Ridiculous!

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." This is a cardinal doctrine of the Modernist. They blasphemously call him a "bastard." Again, "Whosoever transgresseth and abideth not in the doctrine (not doctrines) of Christ hath not God. He that abideth in the doctrine (not doctrines) of Christ, hath both the Father and the Son."

"If there come any unto you, and bring not this doctrine, receive him not into your house. Neither bid him God speed." (II John 1: 7,9-11.) The doctrine of such blasphemers can never be approved by the Spirit.

This theory that the Spirit "adapt himself" to the peculiar character of the individual, implies the Spirit approves all disobedience of the individual, and even of the church that does not include in its system all the commands of Jesus, "the author of eternal salvation to all them that obey him." To such individual or

church, baptism, (Mark 16: 16); feetwashing (John 13: 14-15); Lord's supper (Luke 22:20, John 13:3-4; I Cor. 11:25); Holy kiss (Rom. 16:16; I Peter 5:14); Anointing (Jas. 5:14-15); Prayer veil (I Cor. 11:4-5); Plain dress, (I Peter 1:14; I Tim. 2:9; Rev. 22:14) mean nothing. But the Spirit approves, by this theory! God save us from such delusions!

In the fourth place, this theory implies that all churches are members of the body of Christ. Just let the reader imagine himself out on the plains of heaven, Jesus standing in the midst, and all the churches of Christendom, to say nothing of heathendom, round about him, each teaching and practicing as they do here, and Jesus smiling upon them and beckoning his approval, and actually worshipping with each after its peculiar manner, and the Spirit moving among them and "adapting himself" to their modes of worship. What a spectacle! In one church a little water is sprinkled or poured on the head for baptism. In another, one is baptized by single backward baptism. In another, they baptize by

trine immersion for baptism, lay hands on the baptized. In another, they hold communion on the Lord's day only, and in the forenoon of the day. In another, they hold communion at night, wash feet and practice the holy kiss. In another, they christen their babies. In another they hold mass and so on, and Jesus recognizes each as part of his mystical body; and the Spirit approves such diversity of administration of the ordinances! Ridiculous in the extreme.

"I beseech you brethren, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.) "That they may all be one, as thou Father art in me and I in thee, that they may all be one in us." (John 17:12.)

Again, this theory implies all churches are built by the Spirit. This is a modern popular theory. We are told "we need all the churches we now have so every one may find a church home to suit himself." If this were true, then the Spirit has not completed his job yet. For with all the churches we now

have, there are many who can not find a church to suit them. To illustrate: here is a man who wants to be a Christian. He would be a Methodist, but they have four or five modes of baptism. He believes in "one baptism." He would be a Baptist, but they hold "close communion." He is almost a Disciple (Campbellite) but they hold "baptism essential to salvation." He believes "we are saved by grace." He could be a Dunkard, but they dress "so odd." He sees no harm in "styles," just so you are not "proud." And so on indefinitely. If this be the right theory, then the Spirit has much yet to do in the way of building churches to get a church home for the many "unsuited" fellows.

"Upon this rock I will build my church." (Matt. 16:18.) Not on this rock I will build my churches. He never built but one church. He may build others just like that one but none unlike it.

The next such erroneous theory is, that, "true heart religion," may be had while living in wilful, open disobedience. He can be saved by "faith" in one church; by

"grace" in another, by "baptism" in another; by "the blood" in another; by "predestination" in another; and so on indefinitely, regardless of any other means or conditions. In short obedience has nothing to do with our salvation here, or hereafter, according to this theory. Hell is filling with such deluded, misguided souls.

A seventh error of this theory is, the Spirit imparts and approves "diversities of administrations" in different churches. By this, one church may do a thing one way, another may do it in another way, or even not at all, and the Spirit "adapts himself" to the situation and places his approval upon the different modes of "operations," which in no way affects our salvation. No attitude could well please the devil more than this.

In opposition to this whole theory, it behooves us to "obey from the heart, the form of doctrine delivered to us, and earnestly contend for the faith once delivered to the saints."

Goshen, Ind.

PRIDE

Harry Eberly

In this modern age, we hear very little said against pride, in fact, it is getting to be such a common thing, with a large majority of the human family, so stained with pride, that even the majority of the Christian professing people are so tainted with it that they think you are an old foggy, and lack good sense if you do not go along with them. Yes it is such a common thing in the churches, that many of the leaders are introducing it in the pulpit and press, telling us that we ought to be proud of this, that, and the other thing.

We read articles stating that we should be proud of things. It seems to me that we should condemn pride instead of urging it on. The Lord tells us to be thankful for all things, but does not tell us to be proud for things. If we were about the Lord's business as we should be, we would be condemning it instead of urging it on.

There is but one kind of pride, and that belongs to

the devil. He is the father of it. Just recently I read an article in which the writer said there was a just and honorable pride and that he believed the Word of God upheld that kind of pride. I will say right here, that either he, or I have the wrong book, for my Bible condemns pride to the uttermost. I am not able to find the word pride or proud without condemnation. The two words are mentioned close to one hundred times in the Word of God and never without condemnation. We surely are getting entirely to much pride in the church to ever expect to be called a plain and humble people. What will the end be if leaders still keep on bidding it God speed?

Pride is a heart root of sin, and as long as we let that root thrive it will crop out in some visible form, and is only detected by those who have deadened that root by the Word of God, which teaches humility the opposite of pride, and which is the only cure for pride. Most people will tell you it does not matter how you dress, pride is in the heart. Very true, but we look at the smoke to see which way

the wind is blowing. We may cover a proud heart with plain clothing, but we cannot keep fashionable clothing on a plain heart. Jewelry and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart. I know it is not popular to speak out against pride in this advanced age of refinement. As pride gains in a church spiritual power dies out. They will not, cannot dwell together. It has stolen into the church while the watchman was sleeping. Pride cannot enter heaven any more than a drunkard can.

I wonder how often I could come to church drunk until they would disown me, even though I would not molest anyone? Would the church not have a perfect right to disown me if I justified myself in my position? Certainly they would. They would not be doing their duty if they did not.

But how about the pride and styles of the world in the church? They also justify themselves in their worldliness. Yes, they can

be teachers in the Sunday school and all is well, with nothing ever said about it. Why all this inconsistency? I suppose that whenever humility becomes popular in the world then they will seek it. Who will have to be responsible for all those innovations creeping into the church? I am sure that all that do not raise their voice against it will be partly responsible, but the watchman that does not warn against those things will have the greatest responsibility. A man in the pulpit, if he is not a Christian, is a very, very dangerous man.

Yet, with all that many people go to church and gobble down all the preacher tells them just like a duck gobbles down the corn, never searching the scriptures to see if it is in harmony with the word of God.

Now I will give just a few scriptures in order to show with what pride is classed: Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. (Rom. 1:30.)

1:30.) "If any man teach otherwise and consent not to wholesome words even

the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmising. (I Tim. 6:3-4) "For men shall be lovers of their own selves, covetous, boast-ers, proud, blasphemers, disobedient to parents, unthankful, unholy. (II Tim. 3:3.) But he giveth more grace. Wherefore he saith, God resisteth the proud but giveth grace to the humble. (James 4:6.)

"Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." (Psa. 40:4.)

"Everyone that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not go unpunished." (Prov. 16:5.)

"Hear ye, and give ear; be not proud: for the Lord hath spoken." (Jer. 13:15.)

We might quote scripture after scripture condemning pride, but I have never found anything in the word of God to uphold it. There is positively no argument for upholding pride in the word of God; how could that

be? God is a Teacher of humility, which is as opposite to pride as day is to night, it cannot be mixed any more than you mix oil and water. There are so many branches from the root of pride that I have scarcely hinted at the subject as yet, but yet it may be too long an article for the Monitor to print.

If half the money that the church members spend for pride would be spent for the Lord's work we would have an abundance of money for the work.

Had we not better make speedy arrangements for the amputation of pride? Then humility could come in, and then, too, humility is the special armor for the Lord's work. May we all search his word daily, for it will be our judge at that great day.

Lebanon, Pa.

SALVATION

Wm. Root

Part II

Beloved, let us before going into the study of the plan of salvation answer the questions of part one, re-

capitulate the foregoing facts. First, "Universal sin, necessitating a universal salvation." Second, "The condemnation of the guilty." Third, "The plan of salvation itself and what it is."

We want to clearly show you, by the word of God what that plan is. Now, note—three things are accomplished, when men are saved, according to God's plan. 1st. "The guilty are justified." 2nd. "The attributes of God remain inviolable." 3rd. "The demands of justice are met."

Therefore we would say that the plan of salvation is, "that work of God" by which he reconciles unto himself those who could not by self-righteousness or righteousness of law, reconcile themselves, not by self works or obedience to the old law, the "Ten Commandments alone" but by the plan of faith, regeneration of the new birth, are we reconciled to God.

Man's part in that plan or work of God is the acceptance of it, not by the carrying out of his own self works but by faith in and the carrying out of God's work in the plan of redemption.

Later we want to show what is God's work in that plan. The apostle Paul wrote, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." (I Tim. 1:15.)

Jesus came to save sinners, not to do his own will, but the will of his Father, it was his Father's will that he should die, shed his blood, as redemptions price to be paid for sinners, and that sinners must have faith in and accept the shed blood, that their sins might be cleansed. Jesus said himself, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10.)

This was the purpose of Christ coming to the earth. We who believe in baptism "for the remission of sins," as Christ taught in the word of God, (Mark 16:15-16) believe baptism by faith is a part of Christ's finished work, the work of God. But we are sometimes accused (by those who teach faith only, in the abstract sense, confession only) of trying to be saved by works, or by our own works.

When this accusation is made they point out the scripture where Christ said,

"I have finished the work that thou gavest me to do." (Jno. 17:4.)

They point out this text, saying that Christ said this, anticipating a point beyond his death, that Christ finished the work, canceled all sin before he went to the cross, hence no baptism or anything else is included in the work of God for saving sinners.

Now the truth is my dear friends that He obviously meant, when he uttered those words in prayer, to the Father that he had done that work by which sinners are saved, in view of his purpose in coming to earth, and when he went to the cross he sealed that work, when he shed his blood, He did his part by teaching man what to do, but man must do his part, by accepting that work by faith, by baptism which is a part of that faith.

Our sins are cancelled by the blood, the blood was shed on the cross when he died, we come to the cross and die with him through the acts of our faith or in other words when we come to baptism, which is an act of the new birth.

Reader, note this great

truth, "baptism has a part in the plan of salvation, and is not man's work, but is the work of God, to be carried out by man through faith. God has more than one work in the plan of redemption, to be carried out by man, which does not change that work, which Christ did for us, in paying the price of our redemption. He, Christ, sanctified himself, that they also might be sanctified."

Note — Sanctification "through the truth," that takes in the acts of faith, or belief, repentance, confession and baptism.

Christ's justification was the ground of our justification. Hence Christ stands for our righteousness. God has plainly declared that, "The unrighteous shall not inherit the kingdom of God." (I Cor. 6:9.)

We are commanded to be "holy, as he is holy." And God has just as clearly said, "There is none righteous, no not one." (Rom. 3:10.)

Hence we see Christ stands for our righteousness, our perfection, as far as the Adamic sin is concerned, he has also provided an atonement for our individual sins, but we must accept him, accept the

terms, before that old man of sin can be removed, then after that we are still accountable for our individual sins, until repented of. His blood will cover no sins unless repented of and blotted out by the blood through faith and obedience.

Now the question before our minds is this, "What is the righteousness that God's word tells us justifies sinners and enables God to be just in saving sinners? The righteousness of God what is it? Paul plainly declares, "the righteousness of God is manifested, being witnessed by the law and the prophets." (Rom. 3:21.)

He as plainly says that the purpose of declaring this righteousness is for the remission of sins. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God." (Rom. 3:25.)

Note—It is through faith in his blood, not just confessing him, but walking with him, accepting him.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus

Christ his Son cleanseth us from all sin." (I Jno. 1:7.)

In verse 26, Rom. 3, Paul tells what the righteousness of God will do. "To declare I say, at this time his (that is God's) righteousness: that he might be just and the justifier of him which believeth in Jesus."

Here again the condition is belief, and belief is faith, and faith is obedience, so you see we hold to the thought that God's work in the plan of redemption is to be carried out, that the believer may have the blood applied.

Note—He is justifier only to him which believeth in Jesus, hence one is justified by faith, as Paul says. Righteousness is secured by faith. Now permit us to answer three questions. 1st "What is the righteousness of God?" 2nd. "Where is the righteousness of God?" 3rd. "How does that righteousness become mine?"

Question one, "What is the righteousness of God?" Answer: The righteousness of God is a term that does not apply morally to God's doing right, in contrast to man's doing wrong.

The righteous life of Christ would not save a

single soul, it was not Christ's holy life that reconciled sinners to God, but his death that made the atonement. So we see that the term "God's righteousness" is that work of God on earth foreseen by Moses and the prophets, through which the ungodly could be reconciled and righteously forgiven, in other words it is redemption plan.

If as John says, "He (Christ) is the propitiation for our sins, and not ours only, (meaning Christians) but also for the sins of the whole world." (I Jno. 2:2.) Not that the sins of those out in the world are canceled, until they believe on him, but that he has made provisions for them, if they will only believe.

And Paul says, "Whom God set forth (Christ) to be a propitiation through faith in his blood, to declare his (God's) righteousness for the remission of sins (past sins)." Then it seems clear that Christ constitutes the righteousness of God in shedding his blood.

Paul in Hebrews says, "Without the shedding of blood there is no remission." (Heb. 9:22.) He tells us remission is through the offer-

ing of the body of Jesus Christ once for all." (Heb. 10:10.)

This offering is called, "One sacrifice for sins." (Heb. 10:12.)

Peter tells us, "Who his own self (Christ) bare our sins in his own body on the tree (cross)." (1 Peter 2:24.)

Note—1st. "Bare our sins." 2nd, "In his own body." 3rd, "On the tree." (Cross.) Paul says, "For he (God) made him (Christ) to be sin for us, who knew no sin that we might be made the righteousness of God in him."

This is possible only by Christ taking our place and "bearing our sins in his own body on the tree."

Therefore in view of the foregoing scripture, it is clear that the righteousness of God, toward sinners is the death and resurrection of Christ for sinners. This will be still clearer when we answer question two, but we must leave that for part three.

Great Bend, Kans.

Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.

ARE WE READY FOR THE JUDGMENT?

Mary Moss

Are we ready for the judgment? Will we be ready when the Lord comes? We are in the trying times when we don't know just what to do. Satan is trying very hard to get us to follow him instead of God. If we gave our whole soul to Jesus Christ when we were baptized, it ought not to be hard to say no to Satan when he asks us to do things that are not right.

There are some of the young and older folks who belong to the Dunkard Brethren church that are going too far into this sinful world. They don't stay close enough to the word of God.

We are all looking forward to that great day of judgment. Will we be ready when He comes? He gives us the sign in which he will appear in Matt. 24:29. We know not what hour He will come. In 1 Thess. 5:2 read, "The day of the Lord so cometh as a thief in the night."

In Mark 8:39 Christ says,

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels."

Do we not want to enter into that glorious mansion which he has gone to prepare for us? He who doth the will of my Father which is in heaven he shall enter therein.

We all run across things in our everyday life that we stop and think, is it the best thing to do? Then we do things that we wish afterwards we had not done, but it is too late then.

Whenever we are going to church or anyplace and have a time set to be there it is alright to come in a little late if necessary, but if we haven't accepted Christ as our Savior it is time to do so. We don't want to be left, He will not wait on anybody. So will we be ready when He comes?

R. 1, Eldorado, Ohio.

Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

AMAZING GRACE

Amazing grace, how sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was 'blind, but now I see.

'Twas grace that taught my heart
to fear,

And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro many dangers toils and snares
I have already come;

'Tis grace hath brot me safe thus far
And grace will lead me home.

When we've been there ten thousand
years,

Bright shinning as the sun;
We've no less days to sing God's
praise

Than when we first begun.

I AM TRUSTING LORD IN THEE

I am coming to the cross,
I am poor and weak and blind;
I am counting all but dross,
I shall full salvation find.

Chorus—

I am trusting, Lord in thee;
Blessed Lamb of Calvary;
Humbly at Thy cross I bow,
Save me, Jesus, Save me now.

Long my heart has sighed for Thee!
Long has evil reigned within;
Jesus sweetly speaks to me,
I will cleanse you from all sin.

Here I give my all to Thee,
Friends and time, and earthly
store;
Soul and body Thine to be,
Holy Thine for evermore.

In They promises I trust,
Now I feel They blood applied;
I am prostrate in the dust,
I with Christ am crucified.

Jesus comes He fills my soul,
Perfected in Him I am;
I am every whit made whole,
Glory, glory to the Lamb.

NEWS ITEMS

ENGLEWOOD, OHIO

We held our regular quarterly council March 27th at 7:30 p. m. At this time the delegates for district meeting were chosen. There was some other business came before the meeting, which was disposed of in a Christian manner.

The district meeting was held at this place April 13th and 14th. We had a very spiritual meeting and very good attendance. As there was not much business, several of the ministering brethren gave short talks which was very helpful to keep us all more united and steadfast in the faith of our Lord.

In the condition the world is in may we pray more earnestly and strive to live closer to the word of God and farthur away from the world. This will take much effort in these days, but the reward in the end will far exceed our efforts here.

Ivene Diehl,
New Lebanon, Ohio.

NEWBERG, OREGON

Newberg Dunkard Brethren met

in regular quarterly council Friday evening, March 26th. Elder Galen Harlacher read the scripture and lead in prayer after which our Elder, L. E. Withers, took charge. There wasn't much business to attend to and all was done in union and harmony. We farther discussed plans for putting a new roof on our church.

The last Sunday of February a few of us went down toward Salem to baptize an elderly man who had requested baptism. On account of his health, then there came floods and high waters, it was put off until we could get to the river. So there was one more name written in the Lamb's book of life. We only wish there were many more.

It was decided to hold our spring love feast Saturday evening before Easter, subject to change if need be.

Let us not become discouraged in these trying times, but like Paul, "press on" for in due season we shall reap if we faint not.

Mollie Harlacher, Cor.,
215 W. Sherman St.,
Newberg, Oregon.

SHREWSBURY, PA.

The Shrewsbury congregation met in quarterly council April 5th, at 7:30 o'clock with Elder J. L. Myers in charge. Elder J. H. Myers opened the meeting by reading part of Hebrews 1, and leading in prayer. Two letters were granted. Reports of treasurers were heard. It was reported that the church house at Shrewsbury would be painted this spring.

The following officers were elected: Secretary, D. K. Marks; treas-

urer, J. H. Myers; treasurer of York mission, John McWilliams; cemetery committee, J. H. Myers; cemetery trustees, Norman Keeney and David Young; Monitor agent and correspondent, C. M. Stump.

Report of the visiting brethern was heard. A few members were sick.

Preparations were made for love feast, a few admonitions were given by our elder; closing prayer and we were dismissed, having enjoyed a very good meeting. We ask an interest in the prayers of God's elect that we might be faithful till the end.

C. M. Stump, Cor.,
Spring Grove, Pa.

ANNOUNCEMENT

The Shrewsbury congregation of the Dunkard Brethren church will hold their spring love feast May 23, 1943, if the Lord is willing.

All who can come are surely welcome to attend.

C. M. Stump.

MY TESTIMONY

Dessa A. Kreps

The longer I live and the older I grow

The more I am seeking God's will to know.

The less on the wisdom of men I depend,

More on the Word of the Lord I attend.

The harder I try to be useful and kind,

The more do I need a prayerful mind.

The less I am anxious and fret over things

The more do my burdens take themselves wings.

The less I am looking for moles in one's eye

The more I can of his goodness espy;

And the less I find' fault and critical be,

Greater the blessings which come unto me.

The less I am thinking about self and pride

The more I can love my Savior who died.

The more I delight in my Lord, I have found,

The less to things of the earth I am bound.

As onward I travel with praises and prayer,

Greater the burden for sinners I bear.

The more I consider his wonderful grace

The more I desire to look on his face.

Selected by Clara Reighard.

OUR BIBLE

Do we love our Bible?

That old Book so dear;

Brought down through all the ages,
For us to live by here.

We should love our Bible,

And to it often go;

For the help and consolation
Which only Christians know.

It should be our dearest friend,

In good and troubled times,

The comfort during sorrow,
Which we can always find.

The dear old Bible is a friend,
 To young and aged too;
 A guiding hand to help us,
 In all that we may do.

A helping hand to youth,
 To guide them on the way;
 To grow in grace and knowledge,
 And in the narrow path to stay.

It is a staff for the aged,
 In their declining days;
 To give them peace and comfort
 And the hope of heaven some day.

WHY DOES GOD ALLOW THIS WORLD CONFLAGRATION?

G. M. Martin

Seeing this greatest of great conflicts we wonder as to why men are so amazed and are made fearful.

Past history and present conditions show clearly the whys and wherefores of this present chaotic condition; scripture also does relate the same long before it came to be.

Man is made a free moral agent, therefore is given the power to choose the path of life, which he desires to tread. However, an influence bears on his inclination and will that plays a great part on his life's choosing. That influence

may be for good or for evil; if for good it becomes a blessing to the individual and others as well, yea state and nation, but, and if that influence or power tends toward evil then the choosing will surely meet the condemnation of God.

So-called great men have chosen selfishness, greed and graft and thus have plunged the world into the most satanic condition, so far, ever known.

Let us look around and notice a few more of the "whys". The first thing we may see is that Satan, the prince of this world, has power and influence so as to bring about world conditions to accord with his will. Since he (the Devil) failed to get control of God's throne therefore his aim is to destroy or defeat all that which tends toward righteousness.

Listen, please walk down the street in your larger towns and cities; have your ears and eyes trained to hear and see vice, crime, lewdness, lust, drunkenness, licentiousness, yes, so-called decent places, club rooms, places of social retreat, card and pool rooms, movies and what not.

Again please turn in the drives along the rural highways and what is it when we see cabin after cabin connected with inns, taverns, beer gardens, lakeside beaches and hotels having all kinds of entertainment, both moral and immoral; look around the corner, interrogate some of the young men and girls, who have attended the same, that are honest about affairs, they will tell you some of the "whys."

Again, a little pincer movement on so-called Christian organizations or churches here and there and by the time we get around we will find things to be too depressing, too sorrowful, causing heart aches beyond expression.

Listen, did not such conditions bring about the disaster in Noah's time, so that God saw fit to punish the whole world? Again did not Israel turn away and forgot God? Because of their stiffnecked and hard heartedness, a people to follow evil and strange Gods that I (Jehovah) have turned away from them and turned them into hands of cruel kings and nations to persecute enslave, destroy

and scatter them into all nations of the earth, and left them as such, until they were made willing to confess that Jehovah he is God and that there is refuge and safety in none other; and yet you turn not unto me, saith Jehovah.

Look up and to our amazement we will see so-called Christian conditions like that of Israel, thus Israel was left to their own resources. God having turned his back to them as he said.

I wonder if it's possible that God may have turned away from present conditions and may be closing the door of the gentile age.

Sad, sad, sad it will be,
No room in heaven for sin;
No room, no room,
No room in heaven for unbelief.

And if so, what then would be more regrettable to know that Satan, as an angel of light has beguiled our present generation, and has influenced Christendom to the point and place that churches are no more willing to stand "Four square" for God's word?

The writer heard a preacher indirectly say, "The ministrs of the long past preached that Christ's

sayings are the doctrine of God, but now it is no more doctrine but method," thus giving all persuasion the right to believe their isms will have the sanction of high heaven.

I wonder if something of a similar nature may be lingering near by the plain churches of today, and then ere long by common courtesy may fall in the same stream and be overwhelmed.

Would, that the leaders of the Dunkard Brethren church were so united and of the same mind in this one common cause that their work and effort may be more than just passive, but altogether active; it is unto God that we have to do, therefore, it is faith made active that meets God's approval.

Remember Paul's teaching. The thing we permit, allow or sanction is the thing we become partaker of; hence then all become participants of all good and righteousness that exists in its organized group. Then how about an evil if such may exist? Is the one that commits or lives in an evil the only one that becomes guilty? No. Paul's saying

is, the ones who allow, sanction or favor the evil they to become partakers of the same to the extent that the evil doer's sin is required at the hands of those who allow, or sanction the same.

Think briefly on this—since the besetting sin (unbelief) is so common the world over that so-called Christianity fails to stand for 100% truth, or doctrine, and calls all isms but method, in obtaining their goal (heaven).

These are some of the many answers to those who wonder about the "whys and wherefores" of the present world turmoil.

Midland, Mich.

NOTICE

After careful and prayerful consideration it has been decided not to hold a General Conference this year.

In view of this fact it might be well to begin planning now for a General Conference in the year 1944, the Lord willing.

Officers:

A. G. Fahnestock,
L. W. Beery,
H. E. Andrews.

Show me a token for

good; that they which hate me may see it; and be ashamed; because thou, Lord, hast helped me, and comforted me.—King David.

As we have therefore opportunity, let us do good unto all men. (Gal. 6:10.)

Look up and not down; look forward and not back; look out and not in; and lend a hand.—Edward E. Hale.

ADULT SUNDAY SCHOOL LESSONS

Apr. 4—Matt. 9:18-38.
Apr. 11—Matt. 10:1-15.
Apr. 18—Matt. 10:16-42.
Apr. 25—Easter Lesson
Jno. 20:1-31.
May 2—Matt. 11:1-30.
May 9—Matt. 12:1-30.
May 16—Matt. 12:31-50.
May 23—Matt. 13:1-30.
May 30—Matt. 13:31-58.
June 6—Matt. 14:1-21.
June 13—Matt. 14:22-36.
June 20—Matt. 15:1-20.
June 27—Matt. 15:21-39.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 4—Rebekah at the well. Gen. 24:1-67.
Apr. 11—Jacob Gets His Father's Blessing. Gen. 27:1-29.
Apr. 18—Jacob Leaves Home. Gen. 27:41; 28:5.
Apr. 25—Jacob's Wonderful Dream. Gen. 28:10-22.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

May 2—Jacob and Esau Meet Peaceably. Gen. 33:1-17.
May 9—Joseph and His Dream. Gen. 37:1-11.
May 16—Joseph Mistreated by His Brothers. Gen. 37:13-36.
May 23—What Joseph Did in Prison. Gen. 40:1-23.
May 30—Joseph and Pharaoh. Gen. 41:1-36.
June 6—Joseph Made Ruler of Egypt. Gen. 41:37-57.
June 13—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
June 20—Joseph's Love For His Brethren. Gen. 45:1-28.
June 27—Review. Stories From Adam to Joseph.

BIBLE MONITOR

Vol. XXI

May 15, 1943

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

AN ABOUNDING CHURCH

In thinking over some of the problems which the church has to solve as a result of the war that is raging, we find that many passages of scripture are rich in truths that are vital to the preservation and propagation of the faith once for all delivered to the saints in the time in which we live. If we do not champion, practice, and perpetuate the cause of Christ in our time we are not good soldiers and the church will not thrive as it should.

It should be remembered that we in our time are experiencing the privileges, blessings and joys of the church because there were forefathers in the faith in years gone by who had the conviction and courage to preach and practice the

word of God in times of prosperity, in times of adversity, in times of peace, and in times of war. Many of them suffered the loss of all their temporal possessions and their lives rather than renounce the faith which they had received and for which they were responsible. Do we appreciate what these faithful pilgrims of the past have done for us? Are we worthy recipients of this rich heritage of the Christian faith? Are we as concerned for the welfare of the church as those of old? Are we willing to sacrifice our earthly possessions, yea, our lives if necessary, that the church of Christ may be preserved for the rising generation about us?

When the Lord established His church and sent out His followers it is evident that it was not his intention that the church should just

exist. His command was "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20.) From the language used here it is clear that the church was to be an active, energetic, progressive unchangable and permanent institution — an abounding church. In view of this the church should not be deterred from her mission by any situation or condition arising in the world at any time. If it is important that unregenerated men of the nations of the world unite in an "All Out" war effort to preserve the vain philosophy, economic theory, or prestige and power of some world ruler, how much more important it is that men of God have the faith, conviction and courage to stand for the word of God which is able to save men's souls, that its prestige and power in the world may spread abroad and bring to these nations in sin and darkness the message from heaven that if accepted will solve these issues from whence come wars and turmoil.

In order for the church to accomplish the most possible good it is necessary that each member should realize their responsibility and fight the good fight of faith. If the church is to abound, grow, prosper, we must have members that are abounding, growing, and prospering spiritually. On this matter the inspired word instructs us after this manner: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." (I Thes. 4:1.) In the inspired scriptures are complete and detailed instruction as to the conversation, conduct, adornment and activities in general of Christian people. Those who are really converted and who are sincerely striving to live the Christian life will not cause the church much trouble, rather, they will be striving to keep the church pure and seeking to get the unsaved into the church.

It is our belief that the church has to spend entirely too much of its energy and efforts trying to keep its members from becoming contaminated with the vain and foolish things of the world. If all in the church would completely renounce Satan and all his pernicious ways and all the sinful follies of the world, then all the energies and efforts of the church could be directed to the reaching of the unsaved out in the world. If we value and love the church as we should we will strive to be more sanctified, more righteous, more holy, and more perfect, through faith and obedience, that the church may abound more and more, to the glory of God.

THE NEW BIRTH

B. E. Kesler

In order to the propagation or reproduction of any species of animate beings, certain related periods or stages must be taken into consideration and given proper attention. The first of these we may consider as

the initial or preparatory stage, in which care and attention must be given to the kind and nature of the seed, soil and cultivation as may be needed. No intelligent farmer would attempt to grow tropical plants in a frigid climate. And he who would expect to harvest a crop where weeds are permitted to grow, would be doomed to failure; and no man would attempt to propagate his own species among the denizens of the sea.

The second of these stages we may designate as the periods embraced in the process of reproduction. These periods may be designated as conception, quickening, and birth. These periods are very definitely distinguished in the physical or natural process of reproduction and propagation.

When these stages are taken into consideration and given proper attention, the result will be an offspring which will be legitimate, abortive, or bastard, owing to influences exerted or borne upon the embryo in the process of reproduction. When the seed is retained, conception or begetting takes place, and there

BIBLE MONITOR

West Milton, Ohio, May 15, 1943.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

life is in the embryonic state, and growth begins. Then in process of time, this embryo is quickened into active life, or life evidenced by action. Then, in course of time, birth or deliverance takes place, and when proper care has been given, the offspring will be legitimate, the embryo becomes a sentient being; otherwise, it may be abortive, still birth or bastard. It may be observed here, that life must exist before birth or there

can be no life after birth.

These conditions, known to be true in the natural process of reproduction, are equally true in the spiritual process of propagating spiritual beings. And as in the natural, so in the spiritual, the offspring may be legitimate, abortive or bastard. And just as by the natural birth, we become the children of our earthly parents, and members of the family, so by the new birth we become children of God and members of his family. And as in the natural, one may be adopted, into the family and become children of God. In the natural birth one is only passive, while in the spiritual, one is both active and passive. Active in believing, by which "power" (right or privilege) is secured to become the sons of God," and passive by submitting to the process by which he is born, and adopted, and made a child of God. "Ye must be born again." Hence belief is not the act by which one becomes a son of God, but secures the privilege to submit to the process by which he is born and adoptd into the family of God. Neither faith nor

pentance nor both together, is the act by which the new birth is effected, but relative conditions by which one is born again and made a child of God.

The Bible mentions four births, John 1:13. The first "Born of blood," that is, of blood relationship by lineal descent. Second, born of the "will of the flesh," that is, by circumcision. Third, born of the "will of man," that is, by proselyting. Fourth, "born of God," that is, of "incorruptible seed," by the word of God. (I Pet. 1:23.) To be born of the word is to be born as the word directs, prescribes, and explains. In the parable of the sower, we are told "a sower went forth to sow," (Matt. 13:3), and that the sower "soweth the word," (Mark 4:14,) and that the "seed is the word of God," (Luke 8:11.) Then the word is the seed of the new birth and, as such, has "spiritual life," (John 6:63), and "liveth and abideth forever." (I Pet. 1:23.) God is a Spirit, and God is life, and this "life is in his son," (I Jno. 5:11.) And as his words are "spirit and life," he is capable of imparting spiritual life in the act by

which the new birth is accomplished.

When this seed is sown and retained in the heart, conception or begetting takes place (I John 1:18; I Cor. 4:15), and there is spiritual life in embryo. Then, in course of time this embryo is quickened into active life, or life evidence by action in reforming the conduct and turning from sin and error to a life of truth and righteousness. This is conversion. Then as the process of regeneration continues, a travailing, a sacrifice of all things worldly, in separating from the old body of sin is effected, a new birth takes place and a new life of righteousness begins, as we rise to walk in newness of life. (Rom. 6:4.)

The Bible is specific in its statements referring to begetting and quickening in the process of regeneration and conversion. It is no less specific in its statements relating to the new birth. In his conversaton with Nicodemus on the subject, Jesus told him ye "must be born again." Said he, "except a man be born again, he cannot see the kingdom of God." Seeing Nicodemus did not understand, he explain-

ed further by saying "except a man be born of water and of the Spirit he cannot enter into the kingdom of God," (John 3:3-5. This is emphatic. It excludes every thing else. Nothing else is needed, for this tells us the way and the only way it may be done. All manner of sophistry, subterfuge, and suppression have been used to get away from this simple statement of the case. It is a plain statement of the case and no amount of false reasoning can ever destroy its simple teaching. There can be no "born of water" except through baptism. No other way has ever been discovered. The vain attempts to wrest this scripture by suppression, or otherwise, only betrays an eager desire to "darken counsel" and destroy the force of the plain and emphatic statement of scripture. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (Jno. 3:5.)

"Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, is done by the Spirit in the

process of regeneration "by the washing of regeneration and renewing of the Holy Ghost," and no washing of regeneration, except through baptism, has yet been discovered.

"Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word," (Eph. 5:25-26.) Here the sanctifying and cleansing virtue of the "washing of water by the word" is set forth. No "washing of water by the word," except through baptism, has yet been revealed.

A still birth will result when the act of birth takes place before the conception and quickening by the word. In such case there is no life before birth, and, as a natural consequence, there can be none after birth. Baptism without concomitant faith and repentance will result in a still birth bastard can be the result of spiritually. Only a spiritual birth by baptism preceded by false teaching. It takes the begetting and regenerating influence of the word of God before baptism to produce the spiritual children of God.

Faith and repentance and the command to be baptized are part of the seed, the word of God. But the seed in the natural, nor in the spiritual, is the birth. Baptism is the act, but not the seed, of the new birth. Faith and repentance are mental acts. Baptism is a physical act. Otherwise the birth will be abortive, or bastard.

In the order of taking place, the rule is, "born of water," followed by "born of the Spirit, (Matt. 3:16-17), disciples on Pentecost, (Acts 2:3-4) converts on Pentecost, (Acts 2:37-38); Philips converts in Samaria, (Acts 8:14-17); the 12 disciples at Ephesus, (Acts 19:1-5); Saul of Tarsus, (Acts 9:17-18; Cornelius, the centurion, (Acts 10:33), being the lone exception to the rule, and a miracle to convince Peter and the six Jewish disciples he took with him to Caesara, that Cornelius, a Gentile, could be taken into the church. Born of the Spirit may not be so visibly manifest now as in apostolic times, yet it is nevertheless necessary, for, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, (John 3:5.)

"Born of the Spirit" takes place when one is baptized into the Spirit, (Matt. 29:19.)

Concluding facts. It is a fact, 1. One may be "born of water" in baptism. 2. The Bible gives no other way to be born of water. 3. One may get a "washing of regeneration and renewing of the Holy Ghost in baptism. 4. No other way to get this "washing" and "renewing" has yet been found. 5. One may get a washing of water by the word in baptism. 6. But how to get this "washing of water by the word without baptism is yet to be revealed. 7. Spiritual life must exist before baptism, or there can be none after baptism. 8. This life exists in the embryo before birth. 9. Faith and repentance, a part of the seed, a mental act, can not be a part of the birth, a physical act. 10. The Bible order is, "born of water," followed by born of the Spirit.

LOVE DOES IT

H. U. Christner

Why waste so much precious time talking about

plans and methods, just how to reach out and save a lost world for Christ. Say brother, let's quit debating about plans and methods, and put our hands to the plow and don't look back.

The Lord will make a way. We can trust Jesus, He will never fail. Love does it—I have tried it, and I know it works; for Jesus leads the way. If this lost world, steeped in sin and corruption ever gets saved for Christ, it will be through individual, evangelism, by the Holy Spirit, through a reborn and regenerated heart, filled with a compassionate love for lost souls. Love in kind loving service will save far more lost souls than all the sermons ever preached from behind the pulpit. Every reborn and regenerated soul is a minister of the gospel of Jesus Christ. If not, he has never been born of the Christ Spirit. Jesus said ye are my witnesses. Go ye that the world may know Christ. That takes us all in, does it not? We who belong to Christ should not fail to witness for our Blessed Lord and Master, who died on Calvary that we through His shed blood have eternal life. Beloved, your

part, and my part of the world to witness for our Lord and Master is just where we are. Let your light so shine, that the world may see Jesus through us.

Jesus is calling, go work today in my vineyard. The harvest is white already to harvest; but the laborers are few. Let us work, watch and pray for more workers; the time is short; the night is fast approaching, when our work will be finished. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again bringing his sheaves with him with rejoicing. (Ps. 126:6.)

Put your hand in the hand of Jesus, and go marching on with Jesus to victory; joy cometh in the morning. Behold the Bridegroom cometh; go ye out to meet Him. What rejoicing that will be when we shall go up to meet our Lord and Master in the air; we shall sing and shout as we speed on to our long eternal home, beyond the shining stars to be forever with Jesus, and where saints immortal forever reign. The night will soon be here, when man's work is done. O let us labor, watch

and pray, that we may be ready when Jesus comes.

657 H St.,
San Bernadino, Calif.

WHAT SIN IN KNEE DRESS

Addie M. Harris

Under the general head of "Temperance and Reform," the "Gospel Banner," official organ of the Mennonite Brethren in Christ, prints the following pointed protest against one of the present-day sins that is fruitful of much evil.

We often wonder what beauty the weaker sex see in following Satan's hideous styles. I mean especially Christian women and girls. My heart is often pained and I wonder how it can possibly be that any one called Christian, can disobey Christ's commands, "Be ye holy: for I am holy," and "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9).

If the word shamefacedness were written shameless, then so many women and girls would be in the

right to dress in knee dresses, for shameless means "destitute of shame: wanting modesty." Destitute of shame and wanting modesty is what the knee dresses indicate in the worldly women to be sure, but what of those that call themselves Christ's disciples? If they would only know what some of the worldly men think and say of them, and would also realize that they are inviting insult to be so half clad!

Matt. 5:28 reads, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." These are Christ's own words. What about the Christians that dress after the ungodly, satanic fashions of this day and age? Will they be held guiltless in God's holy sight, that dress as the world does, no matter how low and degrading the styles? This sin ought to arouse us to do something. Ministers' wives and the church mothers should form a society in each congregation and bring to the fore what God's holy Word says about women's dress. We are living in silly and vain

days when the Devil is trying in every way possible to turn people away from God. Are we going to sit with folded hands and do nothing about this wicked thing that has crawled inside the church of God? This society would need to be brought about with much real prayer, and plans and rules worked out of how to teach the young girls obedience to God's holy words and commands, and that by their implicit obedience to Christ what great joy and peace will be theirs—such a deep-settled joy and peace that the Devil and all his host cannot shake. I was greatly aroused some weeks ago, when I went to a W. M. S. society—not an M. B. C. society, which I was greatly thankful for—and the girls or young ladies had on such short dresses, knee dresses and above the knee, but sad to note how far their dresses reached when seated. To have to sit and look at bare legs away above the knees in a religious service! Well, my disgust did not leave me over night nor has as yet.

The Christian woman, no matter how old or how young, should have a Christian standard to go by, and

the Bible, God's holy Book, has that for us. And it is far above the standard that the world has for its worldlings. There is no comparison and can never be. Just think of Christian girls and women aping after the hideous styles of the black devil, when all this foe is after is but to break down God's holy laws and commands. How can we ape after these lustful styles that are hatched in the very pits of hell? How can we help win the unsaved to Christ when we look and act just like the worldling?

According to God's Word it cannot be done, for the Holy Spirit will enter only those hearts that have been emptied of self, and all stubbornness, and lust and pride. A good chapter to read is second Timothy, the third chapter, for all those who think it is all right for the Christians to ape after the things of this world and the sinful styles that are created by the very lowest of morals. God conferred upon the human body the holy dignity and honor of being made His dwelling place. Then only as we are redeemed from all sin committed, and inbred sin, which is the carnal

nature, can the Holy Spirit make His abode with us.

If there was one spark of beauty in the knee dress, we might try to look over it without any comment, but such hideous array, who dare to say that it looks dainty or beautiful, but the vulgar and proud that are void of any understanding of holiness unto the Lord?

Some of us living in civilization cannot so easily go back to the barbarians' ways and ideas.

May God help us is my prayer.

—Gospel Herald.

AMERICAN HEATHENISM

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen." (II Chron. 36:14.)

"Over the ocean wave, far,
far away,
There the poor heathen live,
waiting for day."

It is sad that we have come to a time in enlightened (?) America in which the above words of the poet are out of date. Symbols and

remainders of heathenism are no longer "far, far away," but are right among us.

One of the outstanding conceptions of heathenism that we naturally have learned, is their absence of clothing, but verily today we must often face men and women with very little clothing upon their bodies. Truly with shame we must often face scenes that make us feel, like a certain brother expressed it, "We wish that we had a bushel basket to hang over our faces." The horrible spectacle of naked women and men indicates to us that we are living not only in days of "low morals, but seemingly in the days of no morals.

Today we face scenes which look exactly like pictures of the heathen, except that the abbreviated forms of our western world follow a different material and cut from those of heathen lands. Just about the same proportion of the human body is covered in both cases where men and women appear in the abbreviated forms we name.

This is the world, someone says, so why bring up the question as a religious one?

That may, in general, be the truth, but living in a so-called Christian land, the question becomes a serious one. When people who profess to serve God begin to act like heathen, something usually is about to take place. Cf. II Kings 17; II Chron. 36. Perhaps the great question that concerns us is, How would the world dare dress in such unbecoming manner, except that the professed Christians have forsaken God's standard of modesty and have consented to this hellish drift in dress? More than this, the way many Christians dress and the attitude they take toward the Bible standards of dress have even accelerated this drift.

Let us consider a few facts about the dress question familiar to most of us. Most of us who are of middle age, and older, well remember the time when professing Christians endeavored to honor the Bible standards of Christian attire and were in general honored and respected by world-people for doing so. The world recognized that the church had a right to honor the Biblical principles of attire. It used to be in the church as it was, when the queen of Sheba visited Solomon (II Chron. 9:4) that ministers and servants of the Lord were admired for "their apparel" along with other things which displayed the glory and presence of the Lord in His assembly. However, today this cannot be said, except in a few remaining isolated communities and groups. How sad!

Looking to the groups of professed Christian people who once believed and practiced the Scriptural teaching on dress, and beholding how far we have drifted, how fast we are drifting, and how deeply we have imbibed the abominable standards of the Satan-ruled world, we can well afford to ask the question, "What shall the end of those things be?"

God gave the world up to do as they liked because they did not want His way of truth. (Rom. 1:24-26.) He gave Israel up to do things worse than the heathen. (II Chron. 33:2, 9.) Will He not also give the modern lukewarm church up to the abominations of the world, unless as a church we humble ourselves and realize

anew our high and divine calling?

Doubtless there are many within our own church ranks, including leaders, who consider lightly the present violations of the scriptural standards that God has laid down for the attire of His people and for human beings in a civilized, so-called Christian land. The modern drift toward nudism and abominable styles of attire by both the world and the church, plainly indicates what the end will be of such a philosophy, and how such "loose" attitudes all contribute to the shameful standards we must today behold. Furthermore, what we behold today with regret, the next generation will likely approve and practice.

To transgressors in standards of attire of olden times, God through the prophet gave the final verdict and judgment that was bound to follow. Cf. Isa. 2. Judgment will follow today. Looking at world conditions of today, we need not be surprised if some of us may see the day when people will practice nudism and wear abbreviated clothing not because of style, but as a judgment of God. Cf. Lam. 1:

1-10. Dear readers of these lines, will our succeeding generations be among such a group and share such a fate because we failed to teach and uphold the ways of God?

—Gospel Herald.

THE SKEPTIC'S DAUGHTER

On the banks of Rosedale's water
Where the blooming flowers
smiled,

Lived a fair and lovely daughter,
A rich skeptic's only child.
Crowned with knowledge, health
and beauty,

Learned in all classic lore;
And for virtue, love and duty,
She was queen of Rosedale's shore.

Famed for genius, sense and wisdom
she became her parents' pride;
When she grieved the skeptic's
system,

She was almost deified.
Far and wide they saw her power
Over all disputants rise;
And her genius seemed to tower
Like a goddess in their eyes.

Gospel meetings were progressing
Near her father's flowery grove;
Where poor sinners were confessing
All the bliss of heavenly love.

"Father, let me show the Bible
To this poor illiterate clan,
That it's nothing but a libel
On the character of man."

"Go my daughter, you are able
To destroy their Sunday theme;
Go and prove their Book a fable,
And their doctrine all a dream."

Dressed in all her pride and glory
 She went forth to join the throng;
 Where she heard the Gospel story,
 Both in sermon and in song.

Soon a sense of great conviction
 Seized upon her slumbering soul,
 Filled her heart with an affection
 That the girl could not control.
 By God's Word she saw her ruin,
 Helpless, hopeless, lost, undone,
 Then she saw her great Redeemer
 Bruised for sins that she had
 done.

Then believing the glad story
 Of Christ's death to set her free,
 She was saved for endless glory,
 She was set at liberty.
 For the Lord had borne her judgment.

When her sin's great load He bore,
 Now with joy she praised her
 Saviour

Who was raised forever more.

Out of unbelief and darkness
 She came forth with life divine
 And with joy that passeth telling,
 She could say: "The Lord is
 mine."

Then she hastened to her father,
 To inform him of God's love;
 And to tell her aged mother
 There's a better world above.
 "Well, my daughter, it's reported

You have joined that ignorant
 horde;

To their doctrine been converted
 All against your father's word."

"O, dear father! show me favor;
 I've not joined that ignorant
 horde;

But I've found the blessed Saviour,
 Who is Christ, the righteous
 Lord!"

"Well, my daughter, your behavior
 Seals your doom without delay;

You must either leave the Saviour
 Or your father's house today."

"O dear father! I will love you
 Tho you drive me from your door;
 None on earth I'll place before you,
 But I love my Savior more."

"Then be gone from me forever;
 I will see your face no more;
 All your kindred ties you sever
 When you leave your father's
 door."

"Only let me have your favor
 And I'll be your willing slave;
 But I cannot yield my Savior,
 No, I'd rather choose the grave."

"There's your likeness, clothes and
 purses,

Take them, and at once depart;
 For your prayers seem more like
 curses,

On my wounded, broken heart."

"Good-bye, father, will you meet me
 Where the happy millions dwell?
 Here's my hand; oh, will you greet
 me

Where we'll no more say fare-
 well?"

"My dear mother, I have often
 Thought of riches, pride and
 birth;

But I'm now an outcast orphan
 With no home or friends on earth;

Tho my father and my mother
 Drive me homeless from their
 door,

I've a friend more dear than
 brother,

Who will keep me evermore."

Leaving mansion, field and foun-
 tains,

From the scene she turned away,
 Up the wild and rocky mountain,
 Where her path at twilight lay.

To the bright and distant halo,
 Slowly journeyed she along;

While her voice in lovely echo
Filled the valley with her song.

Rose at evening, mild and gentle,
In sweet zephyrs fanned the moor;
And the night had spread her
mantle,

As the skeptic left his door.
"O dear Mary, come and listen
To the lovely sound I hear!
Oh, come quickly; how my system
Feels a weight I cannot bear!

The wife came on the veranda,
Where she heard the notes
abroad;

"O my husband! it's Amanda
In sweet converse with her God.
Hear it through the starry region,
How the heavenly anthems rise!
O dear husband, her salvation
Is the doctrine of the skies."

But her words were scarcely spoken,
When she sank in anguish wild;
And the father's heart was broken,
As he fled toward his child.
Up the mountain, dark and lonsome,
guided by her lovely song;
Clasped his daughter to his bosom;
"O my child, forgive this wrong.

"Oh come home and pray for
father,

'Tis your prayers that let him live;
Come, my child, embrace your
mother,

And our wretched hearts forgive."
"Yes, my father, I'll go with you,
And we'll join the heavenly theme,
Singing glory, hallelujah,
To our Savior's glorious name."

Singing glory to her Saviour,
She returned in heavenly love;
Where her parents soon found favor
In the joy of heaven above.
They, with all their sins forgiven,

Went rejoicing on their way;
To their home high up in heaven,
To the realm of endless day.
Selected, Goshen, Ind.

LOSSES TO THE CHURCH THROUGH WORLDLY CONFORMITY

Leroy Gingerich

In the world there are two great kingdoms—th Kingdom of God and the kingdom of Satan. There are two great leaders and two great destinies to which all are traveling. All humanity falls in one of these two classes and will arrive at eternal punishment in the lake of everlasting torment or in the heaven of bliss and eternal joy that God has prepared for all who love Him. In the kingdom of Satan we have Satan himself, evil angels, and all people of this world who are not in Christ, redeemed by His blood. In the Kingdom of God we have God, Jesus Christ, the Holy Spirit, the righteous angels, the Bible, and all the redeemed of earth.

Man has been created for the purpose of the honor and glory of His name. God's

great concern has been to redeem man from his fallen condition and restore him to his original position as before the fall. God in His infinite love and wisdom called out a people for His name, looking forward to the redemptive work which Christ would accomplish. He has always wanted a separate people that they might be kept from the evil that is in the world. The history of the children of Israel is a story of God's continuous efforts to keep His people obedient and trustful. When Israel went astray God was very deeply grieved and as a result He found it necessary for them to be sold into captivity of cruel enemies. Then they remembered the Lord and cried unto Him for mercy. When they were truly repentant He again gave them victory. From these experiences we learn: (1) that God demands that His people be separate; (2) that God punishes His people for making compromises with other nations; (3) that there is a constant tendency through all ages for God's people to want to be like other nations; (4) that there is never safety in de-

parture from the will of God.

"Not of the World"

Christ taught that His Kingdom was "not of this world." He told His disciples that they are not of this world and that the world does not know them. He said that His followers are the light of the world but that if the light be darkness, how great is that darkness! His disciples were also said to be as lambs among wolves. Many warnings were given of the danger of the ways of the world. The broad road, Christ said, "leadeth to destruction, and many there be that go in thereat."

Lost through Conformity

Through worldly conformity the church loses the favor of God, and when this is lost, she has lost everything and is only a cold, empty thing that is worthless. Such a church loses power with God, so that the Holy Spirit can no longer work through the church. There is no power to win the lost. Church members fail to have victory over every known sin. Nonresistance disappears as dew evaporates before the morn-

ing sun. A church conformed to the world has lost her life, for Christ is the life of the church. He cannot dwell in, or be glorified, in a worldly minded people. Saviour?

"For to be carnally minded is death; but to be spiritually minded is life and peace."

A church conformed to the world loses its promise of eternal life for Christ has promised eternal life to His people who are obedient and faithful.

Hardly anything is so completely disgusting to a farmer as for him to have a nice big strong horse that is balky and will not stretch to try to pull his master's wagon. The same is true of the modern automobile that was purchased at a high price but absolutely refuses to start. It is true the church has been bought at a very high price and her owner and Master expects something in return. We should never put Him to grief by our conformity to this evil world. Christ died to save us from this world of sin and evil. Christ is today like the man who planted a vineyard in a very fruitful hill, fenced it, gathered out the stones, planted the choicest vines, built a tower

in its midst, and made a winepress, only to find the fruit to be wild fruit and worthless. Shall we thus disappoint our loving

All churches have lost heavily through worldly conformity. Millions of souls who were born of Christian parents have conformed to the world, left the Church, joined worldly organizations, reared more children to live ungodly lives. Both church and people have lost, God has lost, the Holy Spirit has lost, and even the community and nation have lost as a result. There is absolutely nothing worth while to be gained by conformity to this present evil world. Even the favor of men of this world is deceitful and disappointing.

Counsel for All Christian People

Let us remember we are the children of God and are to be without rebuke in the midst of a crooked and perverse nation among whom we shine as lights in the world. We cannot maintain separation from the world by merely talking about it. There must be standards; and standards

like traffic signs along the highway, are to be observed and strictly obeyed. The bonnet and devotional covering for sisters are examples of standards. Many others could be named. Let us always be true to our church, obedient to her conference rulings, and to the advice and counsel of her Holy-Spirit-appointed leaders. We will be in the place of greatest safety fully ninety-nine times out of one hundred if we obey our spiritual leaders. We will then be helping to maintain our dear church in separation from the world until Jesus comes again.

—Gospel Herald.

NEWS ITEMS

STEMLY CHAPEL

We, the Berean congregation, met in council April 3rd, with Bro. T. I. Bowman in charge, as Bro. J. D. Glick has been having rheumatism and couldn't well get about, though hope as the weather warms up he will be able to meet with us again.

After scripture reading and prayer the minutes of the last meeting were read and approved.

We have planned to hold our love feast on May 15th, beginning at 4

p. m. We invite those who desire to do so to come and enjoy the meeting with us and encourage us. We ask an interest in the prayers of the faithful in these trying times.

Bettie Winegard, Cor.,
Port Republic, Va.

ANNOUNCEMENT

We, the West Fulton congregation, expect to have a communion service on Saturday evening, May 15th. We expect to have an all day meeting.

Visitors from other churches will be greatly welcomed, especially the ministering brethren.

Orpha Beck, Cor.

LETTER TO THE BIBLE MONITOR

I want to express my sincere appreciation for the Bible Monitor and the writers of this good paper.

It is the soundest paper I have ever read, and I enjoy and read every word and seem to have time to read it all.

Before getting this paper it seemed I could hardly get time to read, although I found time to read the Bible which I do every day.

I pray that this paper will always be clean and pure.

I am so thankful that I have found a church that is trying to keep itself separate from the world. So many have lost the spirit in their Christianity that now they only have a church society. I think we should not neglect to have daily devotion in the home so as to have help and protection from God through the day. I feel we all will

find it easier to live the Christian life if we do this. Christians must do a lot of praying I believe, if we expect to escape from the terrible troubles and sufferings that are in the earth. There may be worse to come and I feel all sincere Christians should try to work and pray together to obtain strength and power from God.

We can see God in the sunshine,
 We can see Him in the rain
 We can see Him in the meadow,
 We can see Him in the plain;
 We can see Him in the mountains,
 Every tree, also the streams,
 We can see Him in the flowers,
 We can see Him in our dreams.

I want to be faithful to Jesus,
 I want to be filled with His love,
 I want to be born of His Spirit,
 I want to have wisdom from above.

I want to be used of my Master,
 I want Him my guide to be;
 I want to help God's children,
 I want them to see Christ in me.
 I want to win sinners for Jesus,
 I want them to see that He lives;
 I want when life here is ended,
 With Jesus forever to live.

A sister in Christ,
 Mrs. H. S. Grubb.

A LETTER FROM CAMP

CPS Camp No. 64
 Terry, Montana
 May 1, 1943

Dear Brother Beery:

For some time I have been wondering if the readers of the Monitor would like to have a little bit of news from some of us boys in camp. I have never noticed any that have

been written by one of us so I have made a meager effort to send along a line that you can publish if you think it is worth it and if you don't think it is worth it just throw it in the waste basket and I won't care at all.

I was in camp without the Monitor for about nine months and now it comes regularly and it gives me a lot of strength to carry on for in both of the camps where I have been there hasn't been anyone from our church.

The Orion congregation sent me a nice Christmas present and I wrote a thank you letter to them but it came back to me unclaimed so it is impossible for me to reach them until I find out what the trouble was. If you see any of them please tell them thanks from the bottom of my heart for it means a lot to us to be remembered.

Your Brother in Christ,
 Kyle Reed.

ELEVEN MONTHS IN CPS

Kyle T. Reed

God, in His infinite wisdom, has always cared for His children through times that are perilous and full of persecution as well as in times when they do not have to struggle so much to live the life that Jesus would have them live.

Today He is manifesting His great love and unfaltering mercy to us by providing a haven where we may learn

to serve Him better and still serve our nation in a program of building and development of projects which are very much worth while rather than participate in the work of destruction and desolation that is being carried on by the world today.

For eight short months it was my privilege to work together with one hundred fifty other boys in a Soil Conservation camp in Nebraska. The work there was largely that of changing the layout of farms from square fields and up and down hill cultivation to fields laid out on the contour with the cultivation carried on by going around the hill instead of up and down, thereby preventing the soil from being washed away so rapidly.

On last January 13, eight of us left the camp which had grown dear to us and headed for a new camp which was being opened in Montana. It is not easy to leave the old camp and the friends that we shall always remember; for when we leave for the last time we know that there are many of them whom we shall never see again while we

live on this earth and the bonds of love which bind us together are not easy to break.

In Montana we learned to know new friends and became acquainted with a new kind of work which includes many different trades. The work is that of land reclamation. Here large pumping plants are built to pump water through a system of canals and ditches to irrigate new farm units that are being constructed here in the valley of the Yellowstone river. Before this work was started the average farmer had to have probably several hundred acres of land to make a decent living for himself and his family. Now each unit will provide a good living for the normal sized family and each farm contains only from eighty to one hundred acres of land. After the canals are built the land is leveled on each unit so the water will reach all parts of it. The equipment that is used to do the leveling is all large heavy equipment pulled by caterpillar tractors.

It makes us enjoy our work very much when we can see new homes estab-

lished like is being done on this particular project. After the land is leveled a new set of farm improvements are constructed including a house, barn, chicken house, implement shed, granaries, and portable hog houses. The dwelling is modern and most of them are furnished with electricity and running water.

In some instances the camps have had some trouble with the public but in both of the camps mentioned above the relations with the public were very good. At the camp in Nebraska the boys all worked for about two weeks cleaning up after a tornado had gone through and the work that the boys did was one of the main factors that contributed to the fine relations with the people of the community. The farmers all appreciated the help and often times they would invite the boys into their homes for the noon meal or they would treat them to ice cream at noon.

At this camp in Montana the boys were called upon to help repair a railroad track that had been washed out. This call came on Sunday

and that evening sixty-three fellows went to work and worked all night and in the morning another crew of men went to change shifts with them. The work was continued night and day until the damage had been repaired, and then a call came from the other railroad that goes down this Yellowstone valley, and the boys worked there until they had the tracks in shape for the trains to travel over them. The officials of both of the railroads praised the work that the boys did for them. They said that we did the best quality work and more of it in a given length of time than any other crew they had ever had working for them.

A little over a week after the trains had resumed their travel on the railroads, we were called out to fight a prairie fire that was headed directly for the town of Terry, where the camp is located. After the fire had burned over thousands of acres of land and demolished one automobile it was brought under control along an irrigation ditch located about one half mile from town. The mayor of Terry sent us a letter of apprecia-

tion and had a card of thanks printed in the local paper for the work we had done.

Incidents like these seem to bind us closer together with the people of the immediate community and thereby our public relations are fine. Of course we are often times called upon to give an account of the reason that we are in these camps, but we are always glad to give a reason for the cause to which we have been brought by the eternal love of God.

Being called away from home by the draft, enjoying the beauty of the different sections of the country, the changes in climate, the different kinds of work we have been engaged in; all these and many other things will leave their mark in our lives, but the largest single contribution that will be made to any of us while we are here in camp will be the associations we have had together. We have learned to live together—yes, to live together peaceably. The churches were told that these camps couldn't be operated without a guard house, but we have proved to those people that they

can. We have learned that one of us isn't any better than the next as far as knowing everything is concerned.

We have learned that if we want to get along we must be willing to work and work hard. The foreman of a crew is usually a man who started on the handle of a pick or shovel and who did an honest day's work every day. Some came to camp and made a good impression with the technical men at first but they didn't last long until they found out that it was a willingness to serve well that brought people to the top of the ladder of success. Thus, I say, we have learned much that will help to make better men of us when we are ready to return to civilian life again.

The Bible has made the largest single contribution to the lives of all of us and it is the things that we have learned from it that has enabled us to live together peaceably. As many as 22 different branches of churches are living together in one group and making a good record. How about some of the churches scattered throughout the whole country where there is only

supposed to be one denomination and still divisions creep in? Is that the Jesus way of life? Dearly beloved, you'd better forget yourself and do what you can to build the church to a higher level instead of causing dissension among the brethren. We in camp appreciate all that you are doing and we thank you for it, but it does grieve us to hear of strife and dissatisfaction among the soldiers of the Cross. If you could only learn the lesson that we are learning daily, the lesson of service and love instead of that of domination, the most of the troubles would become stepping stones to a higher plane.

Our livelihood in the future is no source of worry for us because of the promises of our Father. In Matt. 16:25 we find these words of our Master, "For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it." So let us all pray earnestly that when we have served our mission here we may come to a blessed end and hear Jesus say, Well done, thou good and faithful servant. Thou hast been faithful over a

few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." (Matt. 25:21.)

CPS Camp No. 64,
Terry, Montana.

HOW MANY OF THESE LIVE IN YOUR COMMUNITY

60,000,000 persons in the United States of America are unchurched.

Over 10,000,000 of our youth are unreached by Christian influence.

17,000,000 of America's children receive no Christian training.

Everyone of these unreached for Christ live in someone's community. A paper and pencil survey of our community will help us to see our opportunity.—J. Clair Peters in The Christian Conservator.

SENTENCE SERMONS

I have heard many such things; miserable comforters are ye all.—Job.

The surest proof of being endowed with noble qualities is to be free from envy.

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it.

The way to heaven—turn to the right and keep straight ahead.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. (Prov-16:32.)

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—Matt. 9:18-38.
 Apr. 11—Matt. 10:1-15.
 Apr. 18—Matt. 10:16-42.
 Apr. 25—Easter Lesson
 Jno. 20:1-31.
 May 2—Matt. 11:1-30.
 May 9—Matt. 12:1-30.
 May 16—Matt. 12:31-50.
 May 23—Matt. 13:1-30.
 May 30—Matt. 13:31-58.
 June 6—Matt. 14:1-21.
 June 13—Matt. 14:22-36.
 June 20—Matt. 15:1-20.
 June 27—Matt. 15:21-39.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the well. Gen. 24:1-67.
 Apr. 11—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 Apr. 18—Jacob Leaves Home. Gen. 27:41; 28:5.
 Apr. 25—Jacob's Wonderful Dream. Gen. 28:10-22.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- May 2—Jacob and Esau Meet Peaceably. Gen. 33:1-17.
 May 9—Joseph and His Dream. Gen. 37:1-11.
 May 16—Joseph Mistreated by His Brothers. Gen. 37:13-36.
 May 23—What Joseph Did in Prison. Gen. 40:1-23.
 May 30—Joseph and Pharaoh. Gen. 41:1-36.
 June 6—Joseph Made Ruler of Egypt. Gen. 41:37-57.
 June 13—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
 June 20—Joseph's Love For His Brethren. Gen. 45:1-28.
 June 27—Review. Stories From Adam to Joseph.

BIBLE MONITOR

Vol. XXI

June 1, 1943

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

Inasmuch as the Dunkard Brethren church will have no General Conference this year due to various restrictions incident to the war, it is a matter of importance that we see to it that this change in our regular routine of church activities does not hinder our work nor deter us from the great mission which the church of Jesus Christ has in this world of violence, degradation, and woe. Although it would doubtless have been an inspiration to assemble from far and near again this year in a conference there is no plausible reason why this change should affect our work adversely.

We have become accustomed to assembling in these annual meetings and it would seem strange to discontinue them but evi-

dently the custom of having a general conference each year is of modern origin. In thinking this matter over we find that the early church had no such practice. We have but one record in the New Testament where it is considered that the early church had a general conference. (Acts 15.) For hundreds of years the church grew and prospered and spread abroad to the various nations of the world without conferences or general assemblies as we have them in our time.

If our forefathers in the faith could successfully carry on the work of the church for many years without a conference then surely we can change our practice for one year with little difficulty. The fact of the matter is, if we all willingly and consistently follow the gospel teachings as we

should there will not be any great need for a general conference for the church to accomplish its mission in our lives and in the world in general.

It is evident that some of the conferences that have been held in the church in the past have not been any great blessing. It was through these assemblies that the clever modernists of our time were able to get the approval of the church and authority to bring about the innovations and departures from the scriptures that have robbed the church of its power and prestige in the world in our time.

If a conference is controlled and directed by the Holy Spirit then it is a blessing to the church, but if its work is controlled and directed by clever and deceitful men who ignore the word of God, then it will be a curse instead of a blessing to the church.

The purpose of the first conference as recorded in Acts 15 was to eliminate dissension and disputation that had arisen in the church over matters on which there was a misunderstanding. We are told that an Annual Meeting as we now have it

was instituted as a means of defense and edification among our people, around two hundred years ago. Brumbaugh's History gives it this way: "Anxious to preserve the Tunker faith and practice, and feeling convinced that sprinkling is not baptism, they withdraw from all alliance and call a great conference of the Tunkers to enforce the doctrines of the church and to educate the membership upon the gospel ordinances. No doubt, the great theme of the first Annual Meeting was baptism, and the first general council of the brotherhood was set for the defense of the gospel. The Tunkers believed in and practiced trine immersion for believers. No other mode of baptism could to them be valid. With the courage of their conviction and a desire to stand for gospel teaching they turned to their own people, assembled them, taught them, had a blessed meeting, and decided, in the fear of the Lord, to assemble annually in a great school in which the leaders taught to all the members the ordinances as the church had always practiced them, and as they

found them in the only creed they knew—the words of Jesus and his followers.” three are gathered together in my name, there am I in the midst of them.” (Matt. 18:20.)

These matters pointed out are vital to the welfare of the church and we need not depend on an annual conference altogether to deal with them. In our local congregations we should at all times be striving to eliminate dissension and disputation; we should be striving earnestly to preserve the Dunker faith and defend the church against all the allurements and deceptions of our satanic adversary; our officials should continually teach the statutes, commandments and ordinances of the church of Jesus Christ to the membership with authority and in an edifying way. In this way the church can be kept in order and we shall have the power and blessings of the Holy Spirit upon us.

It is always an inspiration when a large group of the people of God assemble in worship as in our conferences but we can have the presence, power and blessings of the Spirit in our local congregations even though there may be but a few in number. “For where two or

TWELVE REASONS FOR THE BONNET

B. E. Kesler

1. It is an emblem of modesty. (P. 3:4; I Tim. 2:9.) In the scripture cited, Christian women are exhorted to “adorn themselves in modest apparel.” The bonnet when properly made is modest. Nothing about it is flashy or stylish. No appeal is made to the carnal mind. It is an outstanding ideal of simplicity, neatness, and modesty. It fills a place, as a garment, which otherwise might be filled by something suggested by style and fashion.

2. It separates from the world. (II Cor. 6:17.) In this text Christians are commanded to be “separate” from the world. This is one way in which Christian women may obey this scripture. They cannot obey it by adorning themselves with the stylish head gear worn by women of the world.

3. It is a mark of intelligent choosing. (I P. 1:4.)

BIBLE MONITOR

West Milton, Ohio, June 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

Here Christian women are forbidden to fashion themselves according to the former lust in their ignorance. While living in sin they are ignorant of God's word on this matter. But now being the children of God, they are supposed to have their minds renewed and enlightened and not fashion themselves as the ungodly do, but to choose modest style of clothing, which becomes Godly women.

4. It is admired by considerate sensible people. Once when attending services in a fashionable church, a husband and wife plainly attired, were recognized as belonging to a plain church, and by the wife of a judge in the city, were highly commended for their simplicity being in line with "those good people she knew in Pennsylvania." A compliment to the Dunkards of that state. The sister's bonnet was especially commended.

5. May be a matter of economy. (I Tim. 2:9.) Note "may be" but may not be, owing to how much the wearer may wish to invest in "costly array." This text forbids the use of "costly array," which may mean costly material, high-priced goods. Stylish fashionable goods is always costly, considered from the viewpoint of utility. If the price is cheap, the material is cheap. If the price is high, the style may change over night, and then the garment is discarded, an economic loss. This is not true of plainly made bonnets.

6. It is a safeguard against the lust of the flesh. (I John 2:16. The regula-

tion coat of brethren, and the modest attire of the sisters, especially of the bonnet, are deterrents against fleshly lust, self-indulgence. Stylish, fashionably attired women are many more times attacked, and more readily yield to the suggestions of lustful, sinful men.

7. It harmonizes with plain dress. (I Pet. 3:4; I Tim. 2:9.) These texts enjoin plainness of attire, and the bonnet is strictly in keeping with this. A plain bonnet and stylish clothes, hose and shoes, a fashionable hat and plain colthes are woeful misfits. Not only is the bonnet an emblem of modesty, but also, of a "meek and quiet spirit which in the sight of God is of great price." (I Pet. 3:4)

8. It blends with the prayer veil. (I Cor. 11:4-14.) The prayer veil being a part of Christian women's habiliment, a plain white cap and the plain bonnet are quite befitting. A plain white cap under a stylish hat, to say the least, would provoke levity, to say nothing of inconsistency. How befitting, a plain white cap and a plainly made bonnet, emblems of purity

and modesty.

9. It indicates unity and uniformity. (I Cor. 1:10; Phil. 3:16.) God's children are exhorted to "be of the same mind, to walk by the same rule, to be perfectly joined together, and that there be no divisions among them." Nothing can more completely exemplify and express unity than for Christian men and women to appear clothed in the regulation style of the church.

10. It evidences Renunciation of the world. (I John 2:15; I Cor. 7:31.) In our baptismal covenant, we "renounced the devil with all the sinful pleasure of the world." By wearing the bonnet and other clothes harmonizing with it, we show we are still respecting that vow, and the counsel of the church and Bible teaching on this subject, plainness of dress. May we keep that vow inviolable.

11. It shows submission to the counsel of the church. (Matt. 18:17.) The Dunkard Brethren church from its beginning has been a standing monument against pride, vanity, and ostentation and worldly style and display. The bonnet shows submission to the counsel of

the church on this point, in line with "Whatsoever ye shall bind on earth, shall be bound in heaven." (Matt. 18:18.)

12. It shows the wearer does not dress for display. It manifests a spirit of submission, meekness and humility, all of which are characteristics of devoted Christians.

"Humble yourselves in the sight of God." (Jas. 4:10. "God giveth grace to the humble," (Jas. 4:6). "Put on humbleness of mind. (Phil. 2:8.) "Be clothed with humility." (I Peter 5:5.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Pet. 5:6. May God bless the humble wearer of the plain bonnet, the emblem of meekness, modesty, purity, and humility in the heart, yet it is the outward emblem of these graces within, and while this is true, yet we may not expect the graces without the emblem.

And, while the fashionable hat does not create arrogance, immodesty, impurity, and pride in the heart, yet it is an outward sign of this state of the heart within, and while this is true, yet

we may not expect this state of the heart without the sign.

The virtue is not in the bonnet, nor in the evil in the hat, but they are unmistakable tokens of the state of the heart within.

SIT DOWN STRIKES IN OUR CHURCHES

"There is no new thing under the sun," said the preacher, a thousand years before Christ came to walk on earth. We might repeat the phrases, trite as they seem, concerning the sun, the wind, the rivers, pride and emptiness of life, vanity and human habits, and be correct in all.

When it comes to the sit-down strike, too, it seems that they are not so new. At least, not in the churches.

We have had sit-downers for ages, and have more to-day than ever, who refuse to stand up for Jesus, who neglect to get down and pray, who will not go out and bring in the sheaves. They just sit and sit and sit.

These strikers like to hear good music, if someone else will do the singing. They also enjoy a good sermon, if they may be comfortably

seated while the discourse is being delivered and if the man in the pulpit doesn't talk too loud, or too long or too personally.

The sit-downers do not want to walk for our Lord, so they cannot promise to go and visit the sick, the old and feeble, the lonesome ones, the downhearted, the strangers in the neighborhood. Let some one else do that, they say, who is younger or stronger or who has more time, or gas, or gumption, or something.

The sit-down strikers are not silent, by any means. They know what they want and say so.

They want shorter hours and more money. Shorter hours for service and more money from the other fellow to pay the bills of our Lord's work. They want more parties and less prayers. They have a zeal for social activity but apathy for winning souls.

Sit-down strikes are contagious, everywhere.

How a few sit-downers do work on others. One or two in a group soon discourages all the rest, even some who want to be active in serving our Lord. The Sunday school organizations too,

have their sit-down problem,, as in our labor circles, is getting more involved and more difficult to solve day by day.

We do have, however, a hope that no industrial committee dares to look forward to, in this world. That hope is based on the power of God unto salvation, by which sit-downers in our churches may be revived by the prayers of the saints who are not on strike, spiritually, and by the preaching of the Gospel by Spirit-filled ambassadors of Christ who will denounce the devil and present the Prince of Peace as the altogether lovely One, the Morning Star in the dawning of our darkest age, since time began.

Friends, we need to examine ourselves to see if we are sitting down on the biggest job any Christian ever had, doing our share in our church, in His church, the church of the Living God. Are we too busy taking part in this world's affairs, to be active in promoting His program, in seeking to help some soul find eternal salvation? Are we willing to sacrifice a little of our time to one who gave His all? We have

thousands of promises in the Bible, and God gave to us freely. Have we given God any promise in return, small and unimportant though they seem compared to His holy work?

We might do well to sing that song of consecration once more, softly to ourselves:

Take my life and let it be
Consecrated, Lord, to Thee.
Take my heart, it is Thine own,
It shall be Thy royal throne.
Selected, L. A. Shumake.

PRAYER

True prayer is the language of an earnest soul breathing after God, and a knowledge of his will. The praying spirit is a search for the presence of God, and a continued craving for a conscious blessing from him. "Give ear to my prayer, O God, and hide not thyself from my supplication." "O Lord God of my salvation, I have cried day and night before thee; let my prayer come before thee; incline thine ear unto my cry; for my soul is full of troubles." "Hear me when I call, O God of my righteousness; thou hast enlarg'd me when I was in distress; have mercy upon me, and hear my prayer." These are the cries of a dependent, trusting, and enriched heart. They show the natural disposition of the troubled man to fly to God for succor and relief.

Man has always prayed. He cannot help it. He is made so. His prayers may not always be promoted by the right motive, nor couched in acceptable phraseology nor offered in the proper spirit. "Ye ask and receive not because ye ask amiss." But man will pray. He must pray. The very nature of his early life demands prayer. He may rebel against his environments, scoff at the necessity for supplication, for years neglect his duty, yet sooner or later, secretly or openly, he will call upon a higher power for that aid which earthly help can not render.

There is no substitute for prayer. Praise is excellent, and good works are noble, but prayer is indispensable. "Ask and ye shall receive," has its counterpart in, Ask not and ye shall receive not. The prayerless life is a barren life. Jesus said: "Men ought always to pray." He set a glorious example—"Sit ye here while I go and

pray yonder." His human life was the grandest life ever lived, yet it was a life of conscious dependence upon God, and constant supplication for His aid and blessing.

Prayer is successful when offered in faith and with obedience. No man can expect God to bless him while conscious of willful and unrepented sin. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "If I regard (cherish) iniquity in my heart, the Lord will not hear me." Man knows that his heart must be emptied of Satan, if it is to be filled with God. Just in proportion as his life is straight and pure, will his trust take hold upon the Infinite. "The effectual, fervent prayer of a righteous man availeth much." Mark you, a "righteous man." An unrighteous man may pray much and avail little.

But let it be remembered, that "Prayer rises far above a mere form of good words. These, of themselves, are nothing, and may be much worse than nothing. The soul of the utterer must be

in them to give them life and power. God hears not my words, He hears me. I rise to Him upon the wings of prayer. I might recite good words forever, but unless my spirit is in them, they are nothing." Yea nothing but idle words, and mockery before God. The prayer of faith is always prompted by the Holy Spirit, and always receives an answer from the loving Father whose Spirit moved its utterance in harmony with His own blessed will.

No language can describe the good that has come to humanity in answer to prevailing prayer. On the other hand, no human mind can comprehend the awful suffering that must be endured in time and will be endured through all eternity for lack of true prayer. The places of worldly and sinful amusements, the dark haunts of sin and shame, the saloons and hell itself are thronged for lack of prayer. On the other hand, every child of God has been born again in answer to prayer; and every soul that reaches heaven will be there in answer to somebody's prayer. May each Christian heart that reads this be constrained to cry

out, "Lord, teach me to pray."

Sel. Vivian Mason.

BUSINESS FOR GENERAL CONFERENCE

Reinstating of Officials

We, the committee appointed by last General Conference on the matter of clarification and procedure in reinstating officials into office in the church have to recommend as follows:

1. If a deacon vacates his membership in the church, or is relieved of, or deposed from, membership, and affiliates, identifies himself with, or joins another denomination or separate group, and then returns to membership in the Dunkard Brethren church, he shall not be reinstated into office under one year after reestablishing his membership in the church, and then only by a two-thirds vote of the congregation.

2. If the case be that of a minister, he shall not be reinstated into office until after eighteen months after reestablishing his membership in the church, and then

only by a two-thirds vote of the congregation.

3. If the case be that of an elder, he shall not be reinstated to office under 2 years after reestablishing his membership in the church, with the approval of the elders of the District and a two-thirds vote of the congregation.

4. In all such cases paragraph 1, top of page 24, Polity booklet, is to be observed if it applies.

5. In the case of officials who lost office or both office and membership, but who did not affiliate nor fellowship elsewhere, they may be reinstated according to conditions specified by the church council when they lost office. If no condition was named, the foregoing might be followed as a suggestive guide, due consideration being given to the circumstances and conditions appertaining in each case.

6. Fidelity and steadfastness are necessary to the prosperity and upbuilding of the church, and to satisfactory and successful work therein; loss of membership of an official means loss of office, and this report is ac-

cordingly submitted.

Lewis B. Flohr,
D. W. Hostetler,
L. W. Beery,

Committee.

May 1, 1943.

Query. Since there is a wide difference of opinion as to what constitutes an answer to a query, as required by Sec. 3, under the heading General Conference, page 16, Polity Book, the Vienna congregation, through 1942 District Meeting, asks General Conference to pass a specific rule to cover this matter.

Answer. We ask General Conference to appoint a committee of three to study this matter and report a rule or method by which it may be determined when a query is, or is not, answered.

Action by congregation. Passed to District Meeting with its answer.

Action by District Meeting. Passed to General Conference.

We, the Walnut Grove congregation ask General Conference, through District Meeting, that a Baptismal Certificate be printed for the benefit of the members of th Dunkard Breth-

ren church. Also have printed on said certificate subjects with Bible references, setting forth the fundamental principles and doctrines of the church.

Answer by congregation. Approved; sent to District Meeting.

Action by District Meeting. Passed to General Conference.

NEWS ITEMS

RIDGE CONGREGATION

The Ridge congregation met in quarterly council May 1st at 5 o'clock with our Elder A. B. Rice.

Scripture reading and prayer by Bro. Minor Leatherman. There wasn't much business to attend to, and all was done in unison and harmony.

Delegates elected for District Meeting were: Bro. Otto Harris, Bro. L. W. O'Brien, and Bro. Ed. O'Brien.

The church elected Bro. A. B. Rice to hold our series of meetings, beginning August 18th, closing on August 29th. Our love feast will be on Saturday, August 29th, beginning at 3 o'clock. An invitation is given to all that can to attend these meetings.

We had two wonderful sermons while Bro. Rice and his wife were

with us, on "Marks of Fake Religion," and "Marks of True Religion."

While in this day of temptation we pray that we might hold out faithful to the end.

Mamie Leatherman, Cor.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church held our love feast May 8th and 9th. beginning Saturday at 10:30 o'clock. Our Elder, J. Harry Smith, opened the meeting by scripture and prayer, then Bro. Marks of Shrewsbury and Elder Oscar Mathias of Bethel congregation preached for us. We all went to the basement for dinner.

At 2 o'clock we all gathered together for further services. Bro. Marks opened the service, then Bro. Shelly of Waynesboro and Elder Mathias brought us two more sermons. Then Eld. Ord Strayer of Vienna, Va., read I Cor. 11, and spoke therefrom. Next Elder A. B. Rice of Mt. Dale congregation spoke on self-examination, followed by A. G. Fahnestock of Lititz congregation.

At 6:45 o'clock we all surrounded the Lord's tables, 90 in all, with Eld. A. B. Rice officiating.

Sunday morning at 10 o'clock we met for Sunday school. We had very good attendance, there being 97 present. Elder Mathias lead the devotions by reading 110 Psalms and leading in prayer. Bro. Rinehold of Lititz spoke to us from Isaiah 48:16-18, followed by Bro. Shelly. Elder B. F. Lebo made the closing prayer, then we all went to the basement for dinner and after which we all left for our homes

far and near, feeling we were all richly blessed for coming to worship together once more. We may never meet again as we did so we wish to ask God's richest blessing on all and wish to thank all who came to help us on this love feast. May God be with all till we meet again, is our prayer.

Harry L. Jenkins, Cor.,
R. 1, York Springs, Pa.

CERES, CALIF.

Pleasant Home congregation met at 3 p. m. Saturday for examination services. At that time Bro. J. E. Thomas of Strathmore, Calif., came into the church on his former baptism. We had a very spiritual meeting. Bro. Root being in the hospital, and Bro. Peters being on the coast taking treatments, Bro. Andrews had to carry on alone, which he did splendidly.

We regret the passing of one of our number, Bro. Elwyn Speaker of Los Angeles. May our loss be his gain.

Sister Katie Myers of Pasadena was with us for the love feast for which we were thankful.

Emma Ruff, Cor.

ORION CONGREGATION

We, the Orion congregation, expect to hold our spring love feast June 5th and 6th, starting at 2 o'clock Saturday.

We invite all who possibly can to come and attend these services with us. We feel we need these experiences very much in these trying times.

Lowell E. Kreiner, Cor.

WAYNESBORO, PA.

The Waynesboro congregation held their love feast Sunday, May 2nd, with a good attendance, 78 surrounded the Lord's table with Elder O. L. Strayer officiating.

Elders present were: J. Harry Smith, Joseph Myers, our Elder, L. B. Flohr; Ministers Joshua Rice, James Kegerreis, Donald Ecker.

We wish to thank all who came and worshiped with us.

Sister Mildred Demuth, Cor.

YOU WILL NEVER BE SORRY

For telling the truth.
 For living a pure life.
 For confessing your sins.
 For doing your very best.
 For your faith in Christ.
 For thinking before acting.
 For forgiving your enemies.
 For hearing before judging.
 For helping a fallen brother.
 For being honest in business.
 For thinking before speaking.
 For being loyal to your church.
 For stopping your ears to gossip.
 For bridling a slanderous tongue.
 For harboring only pure thoughts.
 For being courteous and kind to all.

For money given to the Lord's cause.

For faithfulness in keeping your promises.

For asking pardon when you have done wrong.

Selected, Mary Brumbaugh.

Blessed are the meek: for they shall inherit the earth.
 (Matt. 5:5.)

MOTHER, HOME AND HEAVEN

Mrs. O. C. Oliver

There are three outstanding words in the human language that are indelibly printed on our memory, and I am made to realize them in their fullness as far as human minds can conceive. These are the words: Mother, Home and Heaven.

Mother

What is home without a mother? No one to compare with mother, no one like her to love, cherish and sympathize with you in all your undertakings in life. Her love is similar to God's eternal love. A pure, true, Christian mother loves at all times, regardless of circumstances, conditions or surroundings.

It is true that devoted fathers really are interested in their children's welfare in many ways, and would strain every effort to give them privileges, advantages and opportunities to develop their traits, talents and their Christian ambitions in life, but only a few fathers do this compared to the vast

number that live, and will live.

Home

Home sweet home. There is no place like home. "Be it ever so humble, there's no place like home." Home is a place of love, if Jesus dwells there. However, I have seen natural love for each other abide in homes that do not profess Christ. I have seen strong, brave men and women love fondly, be very affectionate seemingly, very much devoted to each other, and yet not confess the name of Jesus. God's word reminds us of the time that some will not have natural affection. This time is near at hand with some. We cannot love as God directs us to, without the love of God implanted in our hearts by the Holy Ghost. We are related and brought nigh by the blood of Jesus. It should be when one sorrows and weeps, all weep. When one rejoices, all will be made happy. According to God's word, we shall have such a nature if we follow the eternal word and His good Spirit. Many fail at this point and criticize instead. What will happen to the disobedient?

God's Spirit is grieved, and the word disobeyed. Lord help us at this point.

Home is a place of welcome. Always feel at home in your home. Welcome by the fireside, welcome at the table, though it be little or elaborately spread, welcome to all the comforts of life though they be very scanty at times. Welcome, welcome. Each member of the family should fare on equal basis. Do as you wish to be done by. A big hearty welcome should be written on the face and hearts of every parent on the globe. All the children should feel at home in their father's house. Jesus, especially, should feel welcome in our homes, in our hearts, in our every day lives.

Very sad indeed that Christ is crowded out of so many homes, hearts, and lives. On one occasion Jesus said, "The foxes have holes and the birds of the air have nests, but the Son of man hath no place to lay his head." No welcome for Jesus. Just think with me a moment: Jesus the Son of God, Maker of Heaven and earth, has all power, all grace, love, all majesty, the eternal One, the only hope

of the nations. Who owns the earth and cattle on a thousand hills. Who gives us all we have, He gives salvation, redemption, and owns the everlasting Kingdom of our God. All the kingdoms shall crumble and fall, but the Kingdom of our God shall stand forever. Thank God! The One with so much honor and who should be revered, had no place to lay His head, no place to rest and sleep.

It is heartbreaking to think our Savior suffered so while on earth. He did this all for me, for you. Thank God! He is welcome in my home, my heart, and every day life. I expect to live with Him in His house not made with hands some day, eternal in the heavens.

Heaven

Heaven, a place of pure love, welcome, freedom, purity, calmness, peace, happiness, a place of beauty, splendor, grandeur.

Oh! Those magnificent mansions not made with hands, eternal in the heaven. Will one of them be mine? Am I worthy of the smallest building in that country built four-square? Those glittering, sparkling

jewels engraved on the walls that John saw on the Isle of Patmos, built four-square. Inside the four walls indescribably beautiful are the mansions Jesus said He's gone to prepare. One mansion may be more beautiful than another. However, I'll be perfectly satisfied with what ever I am permitted to possess.

Though it be humble or great, I am led to believe that God will give each of us more than we deserve. Only we are made worthy by accepting the priceless blood of the Son of God. Glory for evermore! I can't express what I feel in my heart when I think of the blood of Jesus which atones for the soul. The blood covers my sins; they are planted in the sea of forgetfulness. "Oh heaven, sweet heaven, I long for thee." I recall my mother singing this song. And Oh! how it clings to my memory, sweet lasting memory of her devotion to God.

Heaven, yes heaven! we read so much about in the eternal Word of God. How sweet. I long to dwell there; don't you, dear reader? Inside the magnificent walls so precious, are the

dwelling of the saints, with their glittering steeples towering upward, giving out its most wonderful radiance of beauty. Word can't express it; heart alone can feel it. The streets of heaven are of pure gold like unto clear glass, transparent. I think we'll be able to behold our supernatural image in the solid gold mirrors.

We'll behold ourselves and the image of our loved ones gone on before in this pure gold street mirror. Then we'll look at the face of our God who has wiped away all sorrowing tears; then fly on through the city from one mansion to the other, with rapture and glorifying our great God of the universe; telling of God's wonderful love to each other, and how in His great plan of redemption He brought us safely home. Inside the walls of the city is the river and the tree of life that yieldeth its fruit every season. I want to sit under the tree of life on the beautiful evergreen lawn beside this river, and talk to my mother and "loved ones" of God's marvelous grace. At least spend one day, for in heaven there is no night, one eternal good morning.

Glory! We won't need the light of the sun, moon and stars, for the face of our Savior will illuminate the entire heavens, and God's glory shall shine therein. No death, no tears, no sad good-byes, no hearses, no crepe on the door knobs, no cemeteries, no funerals, no weeping, no sickness, no pain, no hunger, no thirst, no cold, no heat, but it will be one glad good morning, for the former things are passed away. Many shall come from the East, West, North and South, and shall sit down with Abraham and Isaac. We shall know each other and feel blessed in their presence. Jesus says, "Lay up for yourselves treasures in heaven, where moth or rust doth not corrupt and thieves do not break through and steal."

—Selected.

THE SATANIC TRIUMVIRATE

Satan duplicates and counterfeits every truth and characteristic of God in order to deceive mankind if possible, so, as the Holy Trinity is a characteristic of God and the means by which God effects the redemption

of mankind, so the power and workings of Satan finally develop into a Triumvirate or government of three in coalition or association. Thus we read in Rev. 16:13, "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet." These are the three personages who shall work together to destroy the work of God and to deceive the nations and it is important that we should be able to identify them when they appear. I believe that we are approaching the end near enough that we can begin to see their outline.

We turn to Rev. 12:3-4 and read, "And there appeared a great wonder in Heaven, and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads. And he drew the third part of the stars of heaven and cast them to the earth." And again in the ninth verse of same chapter we read, "And the great dragon was cast out, that old serpent called the Devil and Satan which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him." These scriptures leave no doubt as to who the dragon is or as to the nature of his being. We are told he was in heaven and was cast out and tried to destroy the woman and her man child and she fled into the wilderness where she was fed for a thousand two hundred and three score days.

Since he was in heaven we must conclude that he is spiritual in nature and was an angel in heaven. When we turn to Isaiah 14:4-23, inclusive, we learn more of his former state and fall, by a parable of the king of Babylon, and also in Ezek. 28:2-19, inclusive, we have a parable of the prince of Tyrus where he was told, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. I will lay thee before kings that they may behold thee."

We thus see he became the great arch enemy of God and was cast to the earth, there to deceive the nations and develop his kingdom among mankind.

As it was necessary for God to send His Son into the world in the likeness of human flesh, in order to effect the redemption of man, so Satan also uses human agency in order to deceive the nations. This human agency then becomes the human representative of Satan among men, the arch enemy of Christ, the antichrist, which is only the result and climax of the development of sin and degradation of man down through the ages. Paul says the mystery of iniquity was already working in his day, and it has been working ever since and will continue to work until its fruits have become fully ripe or, as Paul puts it, until the man of sin, the son of perdition is revealed.

In the beginning of the Christian era the church, through the power and guidance of the Holy Spirit, was Christ's representative here on earth. Christ told his disciples, "If I go not away the Comforter will not come." The Holy Spirit was to be their guide and comforter after his departure. Thus the church through the power of the Holy Spirit became the representative of

Christ here on the earth in his absence, but suffered great persecution under the power of pagan Rome. But Rome finally became friendly to the church and accepted her teaching in a measure, and thereby an unholy alliance was effected which corrupted the church. This corruption finally amounted to an apostacy; the bishops of Rome dominating the affairs of the state. Church and state became united and this system of government finally became so corrupt that the bishops of Rome assumed the position of the Son of God, and the church was again persecuted at their hands.

Thus, instead of accepting the guidance of the Holy Spirit, they supplanted it with their own authority and became its arch enemy. This system was so corrupt and so presumptive in its government of mankind that there was no beast on earth that fully represented its destructive power as there was for the other nations who had ruled the world before.

So Daniel represents him as the fourth beast, having seven heads and ten horns.

He is again represented in Rev. 13:1-10 as a beast with seven heads and ten horns. The head of this system then became the false prophet who assumed the place of the Son of God and supplanted the power and guidance of the Holy Spirit among his subjects. Finally there was a rebellion against such presumptive authority which resulted in the reformation and his power over the nations was broken. "And I saw one of his heads as it were wounded to death." (Rev. 13:3.) But let us remember that only his secular authority was taken away; the spiritual system still exists, but it has lost its persecuting power over the world.

But we read his deadly wound shall be healed and this shall be effected by the man of sin coming to power. In Rev. 17 we are brought to a vision of a woman sitting upon a scarlet coloured beast having seven heads and ten horns. This woman is none other than the spiritual Roman system which had received a deadly wound, but did live. The fact that she was sitting upon a beast indicates that she had an alliance with

some secular power. In the 16th verse there are ten kings mentioned who shall receive power as kings for one hour with the beast. This again indicates an alliance, but only of a short duration.

Who, then, is this power with whom this alliance is made? It must be some one who represents the secular power of the nations of the earth. When the power of Rome was broken her power was scattered among the nations which are represented by the ten toes of the metallic image of Dan. 2; and also the ten horns of Dan. 7; and Dan 7 gives us a clear picture of the development of the man of sin and the centralizing of this scattered power under one head. He says in verse 7 and 8, he saw a beast which had ten horns and among them came up a little horn before whom three of the first horns were plucked up by the roots, and in this horn were eyes like the eyes of a man and a mouth speaking great things.

In verses 24 and 25 he says the ten horns are ten kings that shall arise and another shall arise after them and shall subdue

three kings and he shall speak great words against the most High and shall wear out the saints of the most High and think to change times and laws.

In comparing this with 2 Thess. 2:4 we have no trouble in identifying this horn as the man of sin, the son of perdition. But remember he comes up as a secular power subduing three kings, but also assuming spiritual prerogatives. Also notice he starts as a small, insignificant person; but his power spreads to world-wide proportions in the end.

So we have a secular ruler who shall rule the whole earth, and also a false prophet who also has world-wide power, and according to Rev. 13 and other scriptures, these two powers shall unite at the time of the end. Rev. 13:2, in speaking of the beast as this great corrupt power that shall dominate the earth in the last time says, "And the dragon gave him his power and his seat and great authority."

Thus we have the dragon and the beast and the false prophet, the Satanic Trium-

virate, which shall rule the earth in the last time.

Wm. H. Coning.

—Vindicator.

THE DEVOTIONAL COVERING

Ten Reasons Why Every Christian Woman Should Have Her head Covered During Seasons of Devotion

1. Because it is Scriptural.—Some regulations of the house of God are objected to on the grounds that there is no "thus saith the Lord" to establish the point in question. The devotional covering for the Christian woman has the Word of God for its authority. See I Cor. 11:1-6.

2. It is an ordinance.—Paul was instructing the Corinthian church on the subject of ordinances (I Cor. 11:2) and praised them that they kept "the ordinances," at least some, but upbraided them for questioning the observance of this one. All scriptural ordinances are alike essential to the Christian.

3. It is a command.—"For this cause ought the

woman" (I Cor. 11:10). The word "ought" has equal force with "shall" and "should" in the scriptures. The German says, "Darum soll (shall) das Weib." The fate of the servant who failed to do what he "ought" to have done (Matt. 25:24-30) shows that God holds us strictly accountable for what we ought to do.

4. The wearing of it manifests a willingness to comply with God's order.—"The head of every man is Christ; the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3). The preservation of this order results in the glory of the head and the usefulness of the servant. The woman shows her compliance with God's order by the wearing of the covering. (I Cor. 11:4-5.)

5. It prevents shame.—"If it be a shame for a woman to be shorn or shaven, let her also be covered" (I Cor. 11:6). According to God's Word, it is just as shameful for a woman to appear in seasons of devotion without the headcovering as it would be to have her head shaven—indicating that she was an untrue woman, unfaithful, and

licentious. A bobbed-haired, unveiled woman carries a double shame. How many shameful worshipers are found among Christian professing women!

6. It is in line with nature.—"Doth not even nature itself teach you that if a man have long hair, it is a shame to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering" (I Cor. 11:14-15). Nature demands that the relation between man and woman shall be evidenced by the man's short hair and the woman's long hair. As in the natural world, so in the Christian church; the Author of nature and of the church demands that the woman wear a covering designed for that purpose, while the man shall be true to his position by not appearing as the woman. The long hair is woman's natural covering and the veiling her religious covering. Should the child of God comply with the one and be rebellious in the other?

7. It gives power in prayer.—"Now we know that God heareth not sinners; but if any man be a worshiper of God and doeth

his will, him "he heareth" (Jno. 9:31). When God demands that the worshiping woman shall wear a covering, and she fails to meet this demand, she cannot reasonably nor consistently expect God to hear her petitions or grant power to her teaching or "prophesying."

8. It was the custom of the Early Christian Church. "But if any man seem to be contentious, we have no such custom neither the churches of God" (I Cor. 11:16). The final argument Paul produces is that of the custom of the other churches. He gave the Corinthian church to understand that if they persisted in having their women appear in worship without the covering, they would be in a class by themselves, as none of the other churches had such a custom, as that of the women worshiping without the covering. This can be said with the same degree of veracity of many of the modern churches, in years gone by; but worldliness and ignorance of God's Word are robbing the Christian women of many churches of this Scriptural requirement, and consequently of their

nearness to God and power in His service.

9. It guards against other forms of worldliness.

—History reveals the fact that as the devotional covering slipped from the heads of Christian women, worldliness, in the form of immodest apparel and other inconsistencies, found a place on their persons and in their lives. Let all wavering Christians take heed. Read Luke 6:46.

10. It brings blessings.—A faithful observance of all the commands and teachings of God's Word can bring no other result than to win the favor and plaudit of our Master and call down His eternal blessings upon the servant so doing. See Matt. 25:23; Rev. 22:14.—D. H. Bender.

—Selected.

IS GOD WAITING?

James H. McConkey

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limit-

less abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness in-poured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny

wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?

SENTENCE SERMONS

Confidence is a virtue; boasting is a vice.

To lack noble virtue and the elements of Christian character is to be found wanting.

He that hath no rule over

his own spirit is like a city that is broken down, and without walls. (Prov. 25: 28.)

Many receive advice, only the wise profit by it.

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing.—Abraham Lincoln.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 4—Matt. 9:18-38.
 Apr. 11—Matt. 10:1-15.
 Apr. 18—Matt. 10:16-42.
 Apr. 25—Easter Lesson
 Jno. 20:1-31.
 May 2—Matt. 11:1-30.
 May 9—Matt. 12:1-30.
 May 16—Matt. 12:31-50.
 May 23—Matt. 13:1-30.
 May 30—Matt. 13:31-58.
 June 6—Matt. 14:1-21.
 June 13—Matt. 14:22-36.
 June 20—Matt. 15:1-20.
 June 27—Matt. 15:21-39.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 4—Rebekah at the well. Gen. 24:1-67.
 Apr. 11—Jacob Gets His Father's Blessing. Gen. 27:1-29.
 Apr. 18—Jacob Leaves Home. Gen. 27:41; 28:5.
 Apr. 25—Jacob's Wonderful Dream. Gen. 28:10-22.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- May 2—Jacob and Esau Meet Peaceably. Gen. 33:1-17.
 May 9—Joseph and His Dream. Gen. 37:1-11.
 May 16—Joseph Mistreated by His Brethren. Gen. 37:13-36.
 May 23—What Joseph Did in Prison. Gen. 40:1-23.
 May 30—Joseph and Pharaoh. Gen. 41:1-36.
 June 6—Joseph Made Ruler of Egypt. Gen. 41:37-57.
 June 13—Joseph's Brethren Remember Their Sin. Gen. 42:1-38.
 June 20—Joseph's Love For His Brethren. Gen. 45:1-28.
 June 27—Review. Stories From Adam to Joseph.

BIBLE MONITOR

Vol. XXI

June 15, 1943

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE PEACE AND PROSPERITY OF ZION

In thinking over the work of our church conferences various matters of importance come to our mind. It would seem, according to the scriptural record of the first conference found in Acts 15, that the main object of a general conference of the church would be the peace and prosperity of the church. This is a matter that should be given more attention than once each year. In our local congregations the peace and prosperity of Zion should be uppermost in the minds of the officials who have charge of the work in their various localities.

Since we are not having a General Conference this year this matter should be given special attention. If our elders and other officials

are diligent along this line the cause of Christ can be furthered in our local congregations and in the brotherhood in general so that by the time another conference is held we can notice evidences of growth in the Christian life within each other when we are permitted to meet again. If this should be true then we can rejoice and be glad and enter more zealously into the work of another conference.

On the other hand, should we become careless or dilatory and stagnate so that when we meet again we could notice evidence of carnality and worldliness, it would cause us sorrow and dismay. The responsibility rests upon each one of us as to which it shall be.

As a scriptural basis for our meditations along this line let us turn to Phil. 2:27.

Only-let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." If we are seeking the peace and prosperity of the church we need to follow this inspired admonition. We are living in a time when men are fickle, weak kneed and with little conviction and courage. In order to prove the power of God through the gospel of Christ we need to stand fast. The church cannot be in peace and prosperity with members that are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We are to stand fast in "One" spirit. If we would have the church be in peace and prosperity each one of us must allow the Spirit of Christ have free course in our lives so that our members will be instruments of righteousness. We dare not allow the spirit of the world to control our minds, our bodies, nor our activities.

Again, with "One" mind we are to strive together. If we would have the church be in peace and prosperity we must have the mind of Christ. The carnal mind is not safe and we dare not allow it to determine our activities nor decide the issues of life. The mind of Christ is clearly set forth in the scriptures and when we allow this to direct us we will have unity. Otherwise we will have strife, contention and every evil work, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

To have peace among us and growth in the Christ life we must strive together for the faith of the gospel. There is set forth in the scriptures a complete and effective system of religion. The c o m m a n d m e n t s, statutes and ordinances are clearly revealed. The in-

spired word tells us this system of religion is the faith once delivered unto the saints. We cannot tolerate or fellowship any other faith, any other system of religion, or any innovations or departures from this faith of our Lord Jesus Christ if we would be the people of God.

The summary of this inspired admonition, the secret of a peaceful and prosperous church is, "One in Spirit, One in Mind and One in Faith." This being true it is obvious that we would be "One in Practice."

NOTICE

Usually along in the summer and fall we run short of manuscript for printing in the Monitor. To avoid this we ask our contributors that a little extra effort be put forth so that we have sufficient for our needs. We appreciate you efforts in this line and pray that the Lord bless you for it.

We get some material that is so poorly written that it must be rewritten before it can be used. This requires much of our time and

at times we cannot take care of it. A little care on your part means much to us here as we assemble the Monitor.

Lest some might forget, the month of June is the time for lifting an offering for the Publication Board. This means much in caring for the need of the Monitor.

It has been our practice for the congregations to send an offering to General Conference and this with the free will offering taken up at the time of conference we have come to speak of as General Conference Offering. Usually this fund is divided between the various boards.

Now that we are not having a conference this year there is no reason why this fund could not be raised as usual and given to the various boards that their work can be carried on as usual. If each one of us would give as usual and in addition to this contribute what we ordinarily would spend by attending conference we would likely have a fund that would be of considerable help in furthering the work of the church. This is a suggestion that each

BIBLE MONITOR

West Milton, Ohio, June 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

congregation might consider and act upon.

—Editor.

**WILL A CHRISTIAN
CHANGE WITH THE
MODERN WORLD?**

According to the views and practices of the majority of professed Christians of today the answer would be, yes. But remember the two words majority, and professed. We know in

most cases the majority rules, but also that in many instances the majority is wrong. Why? Because in many cases the decision is made after men's desires, rather than of honest convictions of sincere hearts.

In reference to the majority, if you do not agree with me, just refer to God's Word and see. Were the majority of people pleasing unto God, when He told Noah to build the ark, after which He destroyed them all, save, Noah and his family. Will it not also be the majority of people, which will cause this world to come to an end? Why? Because most folks are satisfied to do and act as others do, whether it is in accord with God's Word or not. Is this true of the world in general only, or is it a fact, that it has come into so many churches of America today?

Could it be possible that God in His infinite wisdom, when presenting to us His plan of salvation, through Jesus Christ our Lord, and His word that He forgot to include in it, that as time goes on, and people become more educated, and refined? His followers likewise shall

change and reform, to suit the age. No where in God's Holy Word can we read anything to even suggest a thing like that, but contrariwise that His plan was perfect, can not be improved on (surely not by man of the earth) but the same yesterday, today, and forever. I know the modern thought of professed Christian is in that direction, for changes, but remember I said professed Christians.

You know it is popular to be a professed Christian, today, if you are not too narrow minded to see the necessary changes (?) as they come and are not too slow in following up with them.

Well what is the benefit in changing so often, in different ways? Satan is so shrewd he knows the oftener he can get people to change, the better chance for him to get us still farther away from the original plan, as God has given it to us. The same thing is true of anything, the oftener you change the pattern the further away you get from the initial.

One of the things Satan wants us to change rapidly is our thoughts, so we have

not too much time to think or meditate on God's Word or His goodness. Satan has so many ways to arrest our attention, we must be very careful, and on our guard everywhere. In our homes he uses the newspapers magazines, radio programs, etc. If traveling on the highways, he has his means to arrest your attention, to evil thoughts which if he can keep you to continue in, will be able to lead you into his traps, such as the theater, dancing and drinking parties, etc. He has long since learned, as a man thinketh in his heart so is he.

Another change, Satan likes to see very much is that of dress. The same thing is true as with our thoughts, the oftener the change, the farther away from God's requirements. What is the purpose of dress? To cover our bodies, and to keep them pure. Today Satan has almost completely reversed the order, to undress instead of dress, and to make a display of that which shall be covered. Is this true of the world only, or has it come into the church of this modern age? I know it is possible of be-

coming as a Pharisee, if we would only stress the form or mode of a thing, and the spirit lacking, or the rest of our life does not conform with it, it takes every thing. But remember we can not dress like, or act the harlot and expect to gain heaven. Or how can the prayer covering be worn in honor to God, when used in such a manner as to help display our pride on top of shorn or or curled hair? Might it not be possible of bringing condemnation on ourselves.

Pride is often forbidden, in God's word. Just a few references: (Pro. 8:13) The fear of the Lord is to hate evil, pride, and arrogancy and the evil way and the forward mouth do I hate; also 16:18, Pride goeth before destruction, and a haughty spirit before a fall. (I Jno. 2:16) For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Pride is not displayed in dress only, but can be in our homes, our cars, etc., among most folks it seems to be most prevalent in their dress. (Prov. 6:16-17) A proud look the Lord hateth, yea even is an

abomination unto Him. Why not strive for that meek and quiet spirit which is in the sight of God of great price.

Yet one more thought on changes. Satan knows if he can change our thoughts, and dress, he surely can change our deeds and actions too. If we think like the world, and dress like the world, Satan is better able to get us to travel with the world, to their places of frolic, amusements, etc., and engage in their great sinfulness by whatever way he can drag us down to perdition, or eternal punishment.

Now I trust through these you have the answer to the question of this article, but would like to add, that a true and faithful follower will not continually change with the world.

Ammon B. Keller,
R. 1, Lebanon, Pa.

GALATIANS 5:7

L. A. Shumake

The apostle Paul, as the greatest missionary of his day was equally the greatest preacher, he never lost his personal concern for souls

and the smallest thing that might prevent individuals from winning the prize or falling short of the grace of God.

Our success or failure in life is made up of causes and effects, which means that certain persons, environments, or circumstances have considerable influence in shaping our course for success or failure. We are thinking of those who made the choice years ago and gave promise of exemplary life of service, but through some word or act they become discouraged. This is he which received seed by the wayside, yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful."

They have given up and with folded hands sit idly all the day long while the world looking on mockingly says "This man began to build, but did not have sufficient to finish it."

Now to our text. "Who did hinder you that ye should not obey the truth?"

Was it some friend that criticized you for your stand? Was it some act you were persuaded to commit, that afterwards you were ashamed of, or did the devil trip you in some unguarded moment? Or maybe some weak member in the church did something that caused disappointment and it did not heal over? I verily believe this is the most used to unbelief, and should be guarded against. Our Lord warns saying, "take heed that no man deceive you, for many shall come in my name saying, I am Christ; and shall deceive many." This is happening every day, so easy to accept the wrong information. We have driven by the signpost oft-times thinking we were right, only to find that we must retrace our course and get on the right road.

Jesus in Luke 15 tells of a favorite son that left his home and a loving father to see the world and have a good time. The account says: "he wasted his substance with riotous living, and when he had spent all, there arose a mighty famine in that land. Dear reader, do you doubt the fact that there is a spiritual famine in

the land? Go to church, count the empty seats, where are those that once were the true and faithful? Has your love become lukewarm? Our Lord has said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

All the comforts of life and the assurance of an everlasting bliss is yours for the asking. He is calling you at this very time and is anxiously looking for your return. Do you have the courage to say, I will arise and go to my father? And tell him I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. There shall be rejoicing in the presence of angels of God over one sinner that repenteth. The plea for the salvation of your soul is from a loving father with out-stretched arms and an open door to a place that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love

him. If you have a real hindrance take the matter to the Lord, you can then serve the Lord with gladness and enter into His courts with praise.

Louisa, Va.

OUR BURDEN BEARER

Ethel Beck

The little sharp vexations

And the briars that cut the feet,

Why not take all to the Helper

Who has never failed us yet?

Tell Him about the heartache,

And tell Him the longings too,

Tell Him the baffled purpose

When we scarce know what to do.

Then, leaving all our weakness

With the One divinely strong,

Forget that we bore the burden

And carry away the song.

What a privilege is ours to take all our troubles and heartaches to Jesus. He invites us to come to Him for salvation and also as we have any need thereafter. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (Jno. 6:37.) He understands the way that we take for He has gone before us. He is a sympathizing Jesus. He was always doing good, helping those in need, and

having compassion on them, while He was on earth. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.)

We know that He is interested in our affairs and we have the promise that He answers our prayers. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil." (I Peter 3:12.) "Casting all your care upon Him for He careth for you." (I Pet. 5:7.) "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7.)

When we have made our requests known to Him we have the blessed promise of His peace for our hearts and minds. "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." (Psa. 55:22.) "Thou wilt keep him in perfect peace, whose mind is

stayed on Thee: because He trusteth in Thee." (Isa. 26:3.) What a privilege to trust Him for all things and have His abiding peace in our hearts. Even with all these promises in the word, Christians will fret and worry and many are nervous wrecks because they fail to commit all to Him. Our spiritual growth is also hindered.

In everything . . . let your requests be made known unto God." This covers a lot. "Are you weary, are you heavy hearted? Tell it to Jesus alone." Are you disappointed in someone, or because your plans did not work out? Are the cares of life pressing hard upon you, more than you feel you are able to bear? Do little things irritate you and cause you to say unkind things? Are you inclined to speak harshly to people and hurt their feelings? Are you suffering pain or grief? Tell Him all about it for He understands. He will help us to keep sweet through all the trying things of life if we ask His help each day. When something tries our patience let us go to Him immediately for grace and strength.

Sometimes we are perplexed as to which course we shall take. I have found myself in such a state at times and possibly everyone has. I knew not whether I was to go or stay and yet it did not depend on any decision that I could make but on others. Things seemed to be in a whirl. Then I Pet. 5:7 became precious to me, "casting all your care upon Him for He careth for you." As I committed it to Him and waited, He worked it out. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psa. 37:5.) We too often get anxious to have a thing settled and go about it in our own way. This is not God's way for us. He wants us to wait on Him and in His time.

We sometimes think we are tried to the limit, first one thing happens then another. Perhaps God is trying us to bring out patience in our lives. "The trial of your faith worketh patience." "But we glory in tribulations also knowing that tribulation worketh patience." (Rom. 5:3.) Let us be profited by trials and not lose the experience of patience. God allows trouble

so He can bring us to where He can deal with us. Oftentimes we must be brought to despair before we will go to Him. Consider Job. At first he was righteous in his own eyes." After much trial he said he was vile and laid his hand upon his mouth. He abhorred himself and repented in dust and ashes. (Job 42:6.) Then God could deal with him. He blessed him with twice as much as he had before. It may be that we get too wrapped up in what we do ourselves for the Lord and do not have an eye single to His glory. We are thinking too much of what we accomplish and not that it is Christ working through us. God loves us so much that He allows trouble to come to us so He can bring us to Himself. It is not a sign that He has forsaken us, but He is very near. Let us not make the mistake that Job did of consulting with well meaning friends during God's dealing with us. Too often we unload our troubles on others when Jesus would have us to come to Him. We substitute our friends for Him. We do well to take all the little things of life which vex us and irritate us,

to Him, our burden bearer. He will give us rest from our burdens. If we tell our troubles to others to seek their sympathy it makes them appear even worse to us and no one is benefitted.

Do we have some things in our life which are not pleasing to Jesus? If we are not sure about it and our conscience can not answer on the matter let us look at it in the light of God's word. It is the safest guide.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." There are a number of things mentioned which Christians should not do and yet many are guilty of them. It speaks of jesting, joking, anger, envy, strife, hatred, covetousness, swearing, pride and every idle word we are to give account of. These things are evidences of a carnal mind and not fruit of the Spirit. Jesus wants us to live an over-

coming life and not a defeated life. He wants us to live such lives that He will be glorified and not put to shame.

Is there a longing desire in your heart which is not satisfied? Tell that to Him, "For He satisfieth the longing soul, and filleth the hungry soul with goodness." (Psa. 107:9.) If there is any sin in our life we must first have that forgiven and put out of our life before He can satisfy us with His presence. We must yield our all without reserve before the Spirit can have full control of our hearts.

Do you have a fear of death? Tell it to Jesus. Many young as well as old are called day after day, from this world of action to their eternal abode. If you should be called by death today, could you say, "I am ready, Lord take me?" Is it well with your soul? If not, then why not? We must have the assurance in our hearts how we stand before God. Let us make sure that we stand approved in His sight.

We can come to God with assurance that if we ask anything according to His will, He will answer us, that

is if there is no sin in our life. For then we need to ask for pardon first. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God? And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (I Jno. 3:20-22.) "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions we desire of Him." (I Jno. 5:15-15.) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (Jno. 15:7.) It strengthens our faith to hear another pray for the same things we are praying for. There is power in united prayer. We have the wonderful promise "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are

gathered together in my name, there am I in the midst of them." (Matt. 18:18-19.)

In view of these precious verses we now have faith that He has heard our prayers, therefore we leave all burdens with him and carry away the song.

Jesus took my burden, I could no longer bear,

Jesus took my burden, in answer to my prayer;

My anxious fears subsided, my spirit was made strong,

For Jesus took my burden, and left me with a song.

Dallas Center, Iowa.

THE EMIGRATION PERIOD OF THE CHURCH

C. C. Myers

Chapter 6

The time covered by this chapter will largely be taken during a period from 1800 to a little over a hundred years afterward. First if I were to attempt to give the entire history of the Brethren through this period of Emigration it would require a lot of time and space; so in order to use only a small space will have to omit a great deal.

The Brethren church grew very rapidly during this time and there were several reasons for it. Of course our forefathers settled in Pennsylvania and as new land opened up and was put on the market in the western and southern states, those interested in good soil and new locations made adventures.

Our people being mostly farmers or trades closely related to rural life were found settled in good communities as a rule. Generally in those early years the Brethren had large families and often as they married off some of these young married people would band together and load up a group of covered wagons and start for the "West." Several chapters might be written of the stories our old Brethren have told us when we were young about those "Wagon Trains and Their Experiences," to give you an idea how many of our western churches came into existence. I will relate one of these, and it will cover the history of a lot of the churches. First there was always some venturesome brother who made the start. He had heard or read about the rich level lands of the west. Ohio, Illinois, Indiana and Iowa and later on still farther west. One incident is as follows:

"Uncle Henry Eby" was one of this type. In the year 1844 when he was past 40 years old he left his home in Germany Valley, Huntington county, Pa., and drove a horse and buckboard through to Illinois, one hundred miles west of Chicago and stopped in Stephenson county and "spied out the land." Another brother was with him, they looked it over, bought a farm, returned to Pennsylvania to get his wife and belongings to return to Illinois. By this time he had noised about his trip, told of the cheap land to make it brief collected quite a colony to move to Stephenson county, Illinois and soon the Yellow Creek and Wadams Grove churches were organized. Among those who followed him were Kepners, Boyeres, Keltners, Eisenbises, Michel Kauver, (a German preacher), Eby's Lutzs, Myers, Frys, Irvins, Studebakers and many others followed old Uncle Henry Eby. Two large churches were soon built.

Enoch Eby was Elder at Waddams Grove and Daniel or "Pappy Fry" at Yellow Creek. In those days the "word" was preached and the churches grew and the number of "disciples increased." Now I would like to make a point here, that I do not want overlooked by the readers of this article. There was no wrong in the children leaving the home nest in Pennsylvania to go west if done in the right spirit and a good motive back of it all, for I wish to say this, that many of these churches, like the ones named above, all over the central west, west and far west did a more noble piece of missionary work than you may realize in that period of time. When they left the "east" they took with them not only the "Old Bible," but the Old Dunkard Faith of their fathers. They did not rest until a church had been established and here is the point I wish you to see by their coming into a country and building a church they unconsciously reached out and many "outsiders" were drawn into the Dunkard church. Some of the things they did was to keep up the ministerial force, as I can

well remember even in my time when we had six or eight preachers and three or four appointments besides the central house. In those days the preachers went out and visited other communities and opened up "school house appointments" and many were brought into the fold. What happened here in this case happened in many places likewise.

A group of Virginia Brethren settled in another locality in Illinois, also in Iowa and later on in Kansas. Some of them drove through and some loaded onto trains and came.

Another instance, Jacob Studebaker, a well to do brother decided to go west. They found their location in the bounds of the Yellow Creek District, Illinois. He and his wife and younger part of the family took the train and the four oldest boys loaded up wagons and with horses drove through, the trip took six weeks. They helped to build up the church and later on some of their family went farther west, and their off-spring has helped to build up several congregations.

Iowa began to open up in the early 50's, then Missouri

and Kansas. It was not all sunshine—many hardships were encountered. An old sister in Kansas told me, while visiting in her home one time, that they came there in the 70's from Ohio and drove through with a yoke of oxen. She said they would have gone back but they had no money and had to stay. She was past 90 years when she told me this, and she had been a big factor in building up a church in western Kansas.

Then in the latter part of the 80's and 90's California, Oregon and Washington came into the limelight. Then in the next 20 years came the North Dakota, Montana and Canada movement. Elder Amos Peters and G. W. Stanbaugh gave me a long interesting account of the history of the churches in North Dakota and its movements.

Not all these churches survived the storms of time. Many hardships and trials were endured to build up these old communities and as Bro. P. R. Keltner said a few years ago, that young people would never realize the cost of pioneering.

The emigration period of the church is a thing of the

past. The problem now is the holding fast of our faith and maintaining these posts.

New Port Richey, Fla.

GOD USES THOSE WHO ARE BROKEN

“The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.” (Ps. 51.17.)

We may have our wills surrendered to God's will and yet miss a large part of the blessing he would give.

Our spirits must be broken also, so that we see in every test and circumstance of each day his loving hand permitting, and gladly accept all from him because his all-seeking eye understands what will accomplish our “perfecting.”

The trial can more quickly be removed, because as we accept it, asking for the lesson he would teach and victory over Satan, he can then quiet us, and show us the light we need.

God uses most for his glory those people and things which are most perfectly broken. The sacrifices he accepts are broken and contrite hearts. It was

the thorough breaking down of Jacob's natural strength at Peniel, (Gen. 32:30) that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Harebby the stroke of Moses' rod that it let out the cool waters to thirsty people.

It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth, to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil and poured it forth to feed the prophet Elijah, in obedience to his command, that God multiplied it to pay her debts and supply means of support for herself and son.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them that the bread was multiplied in the very act of breaking, sufficient to feed the five thousand. It was when Mary broke her beautiful alabaster box, rendering it

henceforth useless, that the fragrant perfume filled the whole house. It was when Jesus allowed his precious body to be broken to pieces by thorns and nails and spear, that his inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

It was when a beautiful grain of corn is broken up in the earth by death that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, all biography, all vegetation, and all spiritual life, God must have broken things.

Those who are broken in wealth, and broken in self-will, and broken in their ideals, and broken in worldly reputation, and broken in their affections, and broken in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for God's glory. It is the lame that take the prey, Isaiah tells us. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them. "Because the foolishness of God is wiser than men, and the

weakness of God is stronger than men." (I Cor. 1:25.)

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5:3.)

Christ is building his kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives, and there is no bruised reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain or sorrow and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to heaven's glory.

Sel., Bertha Little.

**PERSONAL TESTIMONY
CONCERNING THE
PRAYER VEIL OR
COVERING**

Maybelle Hathaway

To my mind, this is one of the plainest and easiest understood of all the ordi-

nances taught in the Bible and yet it seems to be one of the hardest for many to accept. I believe there are those who are really in earnest and sincere when they say they do not understand or interpret this part of the Scriptures like we do. But I also believe there are those who would understand it if they would really study this chapter with an open mind and a willingness to obey. (I Cor. 11:1-16.) A certain young sister who claimed not to be able to understand this ordinance, when her minister asked her if she really wanted to understand it, was honest enough to say, "No, I don't want to understand it."

But the part that seems to be a problem to many of our sisters is when should the prayer covering be worn. We know that the Bible specifies the time as during prayer and prophesying, which we interpret as meaning any time of prayer, devotion, or worship. Now the question is, Is that sufficient? Are we not fulfilling the scripture if we obey it that far? To this some may answer yes, and I believe they are really sincere and should not be judged or

condemned if they are really satisfied and have peace with God and are not trifling with conviction. But there are others who have God-given convictions that the covering should be worn all the time, whether they are in some special season of devotion or worship, or about their work, that they may be in a prayerful and devotional attitude at all times.

Since the subject calls for a personal testimony, I shall give my personal conviction and experience. For some time after I had united with the Church I wore my covering only when I went to church, and at home when we had prayer at the table, etc. After some time I got the conviction that I should wear my covering more. I felt that this would be one way that I could testify. But was not exactly willing to do that. Then the battle started. I argued with my conviction that it was not necessary to wear it all the time. I knew others who I believe were Christians and they did not do it, so why should I? The Bible didn't say to practice it all the time, just during prayer and worship. Thus I argued, but still my conscience was not satisfied. Then I heard a sermon on prayer and worship, and the speaker emphasized the thought of the Christian being in a prayerful attitude at all times, and in a position to offer prayer at a moment's notice should temptation or trial come. This only served to deepen my conviction for I thought, How could I pray at a moment's notice if I were not in God's order, if I were not obeying Him? I prayed much about the matter, and asked God to reveal His will and give me grace to obey.

About this time "Mother Lois" was answering problems for young people in the Y. C. C. Several other girls wrote to her concerning this same problem. She encouraged them to wear their covering wherever they went and also to their work, whether at home, or in the school, factory or wherever it was, that their life might be a testimony to others and God would more richly bless their lives. Then she also gave some illustrations of being in a position to pray at all times. I thought seriously of these things. At this time some of the very experiences that she mention-

ed came into my life. I felt powerless to do anything, even to pray. I realized that I was not in a position to pray, and I felt that truly I had no right to expect God to answer my prayers that way. I believe God was sending all these things at this very time to show me my need to submit to His will and way. So I decided if that was what God wanted me to do, then that was what I wanted to do. So I asked for special grace to help me to testify for Him in this way, and I have been endeavoring to live up to this conviction since that time.

I can say I have never been sorry I made that decision. It has proven a great blessing to me in many ways. It was only by God's grace that I was able to settle the question.

I believe the prayer covering, when properly worn, is a means of encouraging modest and simple attire. It is my conviction that the covering and stylish or immodest clothing do not fit together. The same is true of a stylish hair dressing. To my mind the covering looks altogether out of place when worn over the latest

style hair dress.

Wearing the covering has also helped me in deciding whether I should attend certain social gatherings, meetings, and entertainments. I believe that where the covering cannot be worn the individual had better not be. If the entertainment is such that I cannot conscientiously wear my covering, or if the associations are such that I cannot feel at peace with my covering on, then I had better not be there myself. I believe also that if we sisters wear our covering only when we go to church or attend religious gatherings among our own people and do not practice it in our social and everyday life then we are giving the wrong impression; that is, that this is only a church ordinance instead of a Biblical principle as we believe it to be, to be practiced in our daily life.

After all, who are we to be witnesses to and to testify before? Are we to be witnesses to the world? Then we must live the life that we profess before the world. I believe this ordinance of the covering, when properly worn, is one of our loudest testimonies, and I

now consider it a privilege to testify for my Lord in this way.

I believe that if we as sisters would practice it more, our testimony would be greater and more far-reaching not only as individuals, but as a church. We need not fear displeasing God by wearing our covering too much. Of course, as with all the other ordinances, if practiced only for show, our testimony is lost. But when practiced as a Biblical principle and obeyed because it is God's will for us it proves a real blessing. Jesus said, "If ye know these things happy are ye if ye do them."

—Selected.

MEMORIZING SCRIPTURE

Ed. Kauffman

A great portion of the war budget is being spent for the purpose of thoroughly and efficiently equipping the soldier for war. No nation would think of sending soldiers to the front until they were well trained and well equipped.

Though the weapons of

the Christian warfare "are not carnal," yet the Christian has a battle to fight—a battle "against principalities, against powers, against powers, against the rulers of this world, against spiritual wickedness in high places." As surely as the soldier of this world needs weapons, so surely does the Christian soldier need weapons—weapons which are "not carnal, but mighty through God to the pulling down of strongholds."

Too many soldiers of the Cross are standing in desperate need of tools and equipment. Too many would-be promoters of the cause of Christ have gone forth or have been sent forth who were not qualified or equipped for their task.

What are the weapons of our warfare? What is necessary in order to thwart the dread offensive of the enemy of our souls and gain territory for the Kingdom? Several things may be essential, and others helpful.

One of the essentials must be the Word of God. Nothing can take the place of this critical weapon of the Christian warfare. The sword of the Christian armour is the Word of God.

"For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discernor of the thoughts and intents of the heart." (Heb. 4:12.) "Is not my word like as a fire?" saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:27.)

Not only should the Christian be familiar with the Word of God but he should have it stored in his memory and have it at his command. "Thy word have I hid in mine heart, that I might not sin against thee." (Psa. 119:11.) The memorized Word can accomplish what can be accomplished in no other way. Often a Bible is not at hand or responses are necessary on the spur of the moment.

What will memorizing do for one?

First of all, it will bring joy. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." (Jer. 16:16.) One who has memorized scrip-

tures to a very great extent has said that next to his conversion, memorizing has brought him the greatest blessings he has known. Memorizing and meditating upon one verse may bring more satisfaction and prove to be more devotional than reading many verses.

Second, it will help one to overcome evil. (Psa. 119:11. Jesus freely quoted scripture to the tempter. Such hope as is given in I Cor. 10:13; II Cor. 9:8; I Pet. 1:5, and other verses help encourage one greatly in time of temptation.

Third, memorizing equips one for better service. John the Baptist, Jesus, Peter, Paul, and others quoted scripture to the saving of many souls. Our thoughts and arguments may prove unprofitable; but when we use God's Word, God speaks. None can lightly dismiss or gainsay that. An infidel encountered a minister for the purpose of argument. The minister quoted scripture and the infidel returned to his partner with the expression that he did not expect to argue with God Almighty.

To some memorizing seems difficult. This difficulty will fade away when

memorizing of the scriptures are undertaken systematically and one gets into the memorizing habit. An efficient and recommended way is the card system. With the verse on one side and the reference on the other one can associate the two together and readily check for accuracy of verse and reference. Each verse should be learned so well that it can be repeated as fluently as *Psa. 23:1*. When a verse no longer needs daily rehearsing it may be placed with a group of verses that are rehearsed at longer intervals but regularly.

Some think they do not have time. A few minutes a day, say from five to fifteen, will aid one in memorizing a great number of verses in the course of a year. Accurate memorization of difficult words and phrases will become easier with increased experience. Who cannot find five or ten minutes a day to spend on such a task? The cards conveniently help one to snatch minutes that would otherwise be wasted; as they can be taken with one continually. Memorizing cards are printed for those who do not care to make their own.

Regardless of your occupation or age, you can profitably afford to memorize God's Word.—Selected.

CONFIDENCE IN GOD

Jesus is the true One,
The living way;
We know He will save us
If we but obey.

The Lord is our refuge
By night and by day;
We know the road is open,
The straight and narrow way.

There is a broad way
That leads to sin and death,
Oh help us Lord to shun it
And be forever blessed.

All of us have loved ones
Who have gone on before,
Oh what a joyful time 'twill be
To meet and part no more.
J. C. Barcus.

THE STRAY SHEEP

'Twas a sheep, not a lamb that
strayed away,
In the parable Jesus told;
A grown up sheep that had gone
astray,
From the ninety and nine in the
fold,
Out on the hillside, out in the cold,
'Twas a sheep, the good shepherd
sought;
And back to the flock, safe in the
fold,
'Twas a sheep the good shepherd
brought.
And why for the sheep do we
long,
And as earnestly hope and pray

Because there is danger, if they go
wrong

They will lead the lambs astray.

For the lambs will follow the sheep
you know,

Wherever the sheep may stray;

When the sheep go wrong it will
not be long

Till the lambs are as wrong as
they.

And so with the sheep we earnestly
plead,

For the sake of the lambs today,

If the lambs are lost, what a terrible
cost

Some sheep will have to pay.

—Author Unknown.

Selected, Sister Elma Moss.

A JINGLE

I have walked in summer
meadows

Where the sunbeams flashed and
broke,

But I never saw the cattle

Or the sheep or horses smoke.

I have watched the birds with
wonder,

When the world with dew is wet,

But I never saw a robin

Puffing at a cigarette.

I have fished in many a river,

Where the sucker crop is ripe,

But I never saw a catfish

Puffing at a briar pipe.

Man's the only living creature

That blows where'er he goes,

Like a blooming traction engine

Smoke from mouth and nose.

If God had intended he'd smoke

When he first invented man,

He would have built him

On a widely different plan.

He'd have fixed him with a stove pipe
And a damper and a grate;

And he'd had a smoke consumer

That was strictly up to date.

—Selected.

MAKE IT A MATTER OF PRAYER

Edna R. Brown

When you are weary in body and
soul,

Weakened by many a care;

When work is claiming its strength-
taking toll,

Make it a matter of prayer.

When you're discouraged, dis-
traught, or dismayed,

Inclined once again to despair;

Remember there's One who can
come to your aid,

Do make it a matter of prayer.

When you're confused in this
world's tangled maze;

When life seems a muddled affair,

Direction will come for all of your
ways,

If you make it a matter of prayer.

When happiness sets your heart all
ablaze;

Your joy you feel you must share;

Forget not to offer thanksgiving
and praise;

Make it a matter of prayer.

Selected by Ethel Beck.

I would be true, for there are those
who trust me;

I would be pure, for there are those
who care;

I would be strong, for there is much
to suffer;

I would be brave, for there is much
to dare;

I would be friend of all, the foe,
the friendless;
I would be giving, and forget the
gift;
I would be humble, for I know my
weakness;
I would look up—and laugh—and
love—and lift.
—Howard Arnold Walter.

Back of the loaf is the snowy flour;
Back of the flour the mill;
Back of the mill is the wheat and
the shower,
The sun and the Father's will.
—Maltbie D. Babcock.

ADULT SUNDAY SCHOOL LESSONS

July 4—Matt. 16:1-20.
July 11—Matt. 16:21-28, 17:1-13.
July 18—Matt. 17:14-27.
July 25—Matt. 18:1-20.
Aug. 1—Matt. 18:21-35.
Aug. 8—Matt. 19:1-15.
Aug. 15—Matt. 19:16-30.
Aug. 22—Matt. 20:1-34.
Aug. 29—Matt. 21:1-22.
Sept. 5—Matt. 21:23-46.
Sept. 12—Matt. 22:1-22.
Sept. 19—Matt. 22:23-46.
Sept. 26—Temperance Lesson
II Peter 1:5-11; Gal.
5:19-26.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—How the Child Moses Was
Saved. Exod. 2:1-10.
July 11—The Burning Bush. Exod.
2:1-14.
July 18—Moses, Aaron and Pharaoh.
Exod. 7:1-25.
July 25—The Passover Night. Exod.
12:1-36.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostettler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Aug. 1—Crossing the Red Sea.
Exod. 14:5-31.
Aug. 8—God Provides Food. Exod.
16:1-31.
Aug. 15—The Ten Commandments.
Exod. 20:1-23.
Aug. 22—Aaron and the Golden
Calf. Exod. 32:1-24.
Aug. 29—The Tabernacle in the
Wilderness. Exod. 40:17-38.
Sept. 5—The Spies and the
Promised Land. Num. 13:
17-33.
Sept. 12—Moses Provoked at Mur-
muring. Num. 20:1-13.
Sept. 19—How Serpent Bites Were
Healed. Num. 21:1-19.
Sept. 26—The Greatness and Death
of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XXI

July 1, 1943

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ONE IN PRACTICE

The apostle Paul tells us in Phil. 2:27 that those of one Spirit, one Mind and one Faith should be "striving together" for the faith of the gospel. In order to accomplish the most good we need unified action and effort. If we are "perfectly joined together" (I Cor. 1:10) and "striving together" for the same things, results will be forthcoming that will reveal our oneness of Spirit, Mind, and Faith.

Unity among God's people is not only desirable but necessary to the propagation and perpetuation of the true faith of the gospel of our Lord Jesus Christ. We cannot propagate peace by resorting to war; we cannot uphold truth by tolerating error; we cannot cultivate love by exercising hatred; we cannot serve God and

fellowship the devil. "Ye cannot serve God an mammon." Better it would be for a few to be in union with God and one another than for a great host at variance with God and one another.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil 2:1-3.) Should this inspired instruction be followed by each one at all times the church would be edified and the name of the Lord would be glorified, and men out in the worldly kingdom would be more easily convinced of

the grace of God.

Diversity of practice among a people is an indication of diversity of Spirit, diversity of mind, and diversity of Faith. When differences of practices arise within the church it causes offences, contention, discord. In order to avoid this the church should eliminate at once these deviations from established scriptural practices and thus protect the body from harmful and destructive forces.

In thinking along this line the question arises, what brings about these differences of practice that often emerge within the church?

No doubt the cause of most of them is "lack of teaching," and "false teaching." It has been demonstrated all down through the history of the church since it was first established that the scriptures and scriptural practices of the church will not be observed and kept unless they are faithfully and persistently taught. The command of the Lord to his people was "teach" men to get them into the kingdom, and "teach" them to keep them in the kingdom. The importance, the necessity of the scriptural practices of

the people of God should be continually taught to the church lest they become careless and let them slip.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:1:3.)

The warning is given in the scriptures that there would be false teachers arise who would destroy the unity and harmony of the church and this accounts for much of the confusion and diversity of practice that has troubled the church. When men who pose as ministers of the gospel of Christ deliberately tell folks that it is not necessary to observe the scriptural practices of the church and institute and encourage other practices without scriptural authorization it can be expected that there will be confusion,

discord, and contention within the church. The inspired writer tells us regarding such imposters and deceivers that "many shall follow their pernicious ways."

If a people are to be one in practice they must of necessity be one in teaching. We cannot expect to have unity and harmony in the church if those in the ministry teach and preach contradictory. Let us notice the example given us by the apostle Paul on this subject: "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." (I Cor. 5:17.) You will notice in this testimony that Paul taught the same practices everywhere in every church." We cannot expect to have unity and harmony in the church, we cannot expect to see the church prosper unless we follow this inspired example.

Dost thou love life? Then do not waste time, for that is the stuff life is made of.—Franklin.

OUGHT, SHOULD

Howard Surbey

Following the recent international Sunday school lesson on part of John 13, I was questioned specifically about the meaning and importance of the words "ought" and "should" in this chapter.

After spending some time with dictionaries and the Westcott-Hort Greek text I decided to write down a few things which have impressed me.

"Ought, John 13:14." This word is definitely used although so few believe it today. The Greek text uses the word "opheilete" the second person plural, active voice, indicative mood of the word "opheilo." "Opheilo is translated to owe; with an infinitive (as used here) one ought, it behooves one," Lexicon by Thayer.

Let us further understand this word by the way it is translated other places in King James version of the New Testament; ought 15 times, owe 7, be bound 2, be a debtor 1, be indebted 1, must needs 1, and should 1. I will furnish these refer-

BIBLE MONITOR

West Milton, Ohio, July 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

ences if anyone wishes to prayerfully consider them.

"Should, John 13:15-17."

In the 15th verse the Greek text uses separate words for "you, also" to further strengthen the word translated "do" and these words are not just supplied in the translation of the verb to make the meaning clear. The literal translation of the phrase is "that as I did to you, also you should do."

Let us especially consider the word translated "should

do" "poiete" second person plural, active voice, present subjunctive mood from the word "poieo."

First the meaning of the word "poieo"—to do, similar to the Latin word "ago" that is to follow some method in expressing by deeds the feelings and thoughts of the minds" Lexicon by Thayer.

Second why did the writer use this form of the verb to express his thoughts? "The present subjunctive mood refers to the action as continuing or being repeated" New Testament Greek by Machen.

The same word is used in the 17th verse and the meaning is the same.

Honestly, dear reader, does the language imply that these ordinances should be perpetuated by followers of Christ or does it not?

North Canton, Ohio.

HISTORY AND DOCTRINE OF THE DUNKARD BRETHREN CHURCH

C. C. Myers

Chapter 7

Home Mission Work
In our last chapter we

tried to give a brief history of the Exodus of The Dunkard Church by Emigration.

Home Mission Work followed very closely to emigration in many cases and often went hand in hand. Before we take up Home Mission Work in later years I wish to first say, that the eight souls who started the Dunkard church in Germany, it is needless to say, by the result of their work, that every one was interested in home mission work. They not only believed, but lived the scripture that "Christ came to seek and to save the lost." I verily believe that this was and is the key note of the church today. Because we have a doctrine that is Bible and we need make no apology for preaching it, which includes a "Missionary Spirit."

From the very beginning in Pennsylvania from Germantown our first brethren who landed here invariably invaded new territory to seek and to save the lost.

Generally speaking preachers went two by two (apostolic fashion). By this means emigration often followed of the laity. More

than once in the history of the Dunkard church has one family been the nucleus for a new congregation. In many instances a few families settled in a locality some distance from a large congregation, then these folks called for preachers to come and hold services in their homes or schoolhouse or perchance they secured an unused meeting house. In many cases this resulted that a church was built and an arm added to the main congregation. Especially was this true in some eastern states, as Maryland, Virginia, Tennessee and others.

When these calls came for preachers a good wide awake elder of a live congregation was able to supply the demand from the main body as they always had plenty of help to draw from. As a live congregation was not manned by one or two preachers, but often had several able preachers who gave of their life and time freely. Generally speaking the churches that were alive to home mission work grew, and in some incidents, by leaps and bounds. Outsiders were brought into the fold because these home

mission preachers were preachers of the "Word and Doctrine." These arms or outstanding appointments in many cases grew to such numbers that the first request was to have a "Love Feast," and often preachers and deacons were elected and new churches organized.

Home mission work was done by various methods. Sometimes a group of members migrated to a nearby large city from a material standpoint and a mission was soon opened which was oftentimes cared for not only by the adjoining church, but the entire district. This was often true on a larger scale where entire weak districts were helped by the stronger districts who sent in preachers to help build up small churches.

I will relate a little history of one of these mission points. Two preachers with little education, but a "zeal and heart" for the cause, held one of these "school-house appointments" for several years with seemingly no results for their efforts; so much so that the main body thought it best to give up the appointment. But these two old elders in-

sisted on staying by the post, and finally the result was a large family brought into the church, and in later years one of these sons was elected to the ministry and became the elder of a leading church in Colorado, and his daughter a missionary to the foreign field. Did it pay for those two faithful preachers back in Illinois to not give up the post?

Remember, this appointment was 25 miles from the main church and these preachers traveled by horse-drawn conveyance and would have to leave on Saturday and return on Monday. Not a half hour's journey in these days with a swift running auto. These appointments as a rule were every four weeks. Say what you will about their methods of work, these appointments brought results and souls were saved. Work in those days was governed probably more by the Holy Spirit than by a "Blue Print System," which rules today.

Because of being better acquainted with the work of northern Illinois and Wisconsin, I will here relate that Wisconsin was another place that many of the older brethren did a noble

work though it was hard and accompanied with many trials and hardships, yet Elders D. M. Miller and C. P. Rowland and others from Illinois did a noble work that would be a challenge to a great many of our preachers in the Brethren church.

Elder Wm. Lampin, who in his day was a powerful evangelist never feared to go to these places and on one occasion baptized 32 in one day.

Elders Geo. Studebaker, Henry C. Baker and Samuel Baker and others in Wisconsin would "outstrip" many preaches today, kept up these weak congregations through the pioneering period of the church. They were able to cope with obstacles that would baffle most of the college preachers today.

Many of our horse back rider preachers of Virginia, Tennessee and other like places of or brotherhood did a work that seemingly couldn't be done today. In many cases home mission work has been carried on by Faithful families starting Sunday school in isolated places and seeing beyond the

borders of their own family.

Another instance was an elder, W. W. Horning in South Dakota who would leave his home with a horse and buggy and visit the entire churches of North Dakota before returning home. Making appointments and preaching the Word wherever doors were open to him. Because of his white beard and saintly look it was no wonder that a boy like me of 15 years thought of the story of Elijah when he came driving in.

I pause to ask a question, dare I though—we as a Dunkard Brethren church lay a claim to the doctrines of the "Old Dunkard church," its workings, policies and its power, but are we coping with these preachers of fifty years or more ago, who preached the doctrine of the Bible which is that of the Dunkard Brethren church. They wanted the lost to hear the message of true salvation and here, let me say, that this home mission work was not all done by preachers, often a good deacon or layman was accountable for much of this work. If the church is to grow it must be full of the Holy Spirit, and

if so, it cannot help but
abound in mission work.
This is gospel. The New
Testament church preachers
did not sit back and fold
their arms and say that the
world is so wicked that it is
no use to preach the Word.

Am I a soldier of the cross,

A follower of the Lamb?

And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies,
On flowery beds of ease;

While others fought to win the prize
And sailed through bloody seas?

Are there no foes for me to face?

Must I not stem the flood?

Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would reign;
Increase my courage, Lord;

I'll bear the toil, endure the pain,
Supported by Thy word.

We'll work till Jesus comes,

We'll work till Jesus comes,

We'll work till Jesus comes,

And we'll be gathered home.

R. 1, New Port Richey, Fla.

LET US ALONE

J. A. Leckron

In Mark 1:23-24 you will
find the following language,
"And there was in their
synagogue a man with an
unclean spirit; and he cried
out, saying, let us alone;
what have we to do with
thee, thou Jesus of Naz-

areth? Art thou come to
destroy us? I know thee
who thou art, the holy one
of God." And in Luke 4:
33-34 you will find similar
language. These words were
spoken by an evil spirit to
Jesus, who had this man
under his control, and did
not want to loose him.
Have we not heard about
the same language, from the
same evil spirit, in these last
days in which we are.
Just let a good minister,
filled with the spirit of
Christ, stand up behind the
sacred pulpit and denounce
the movies, and this same
spirit will cry out and say,
"Let us alone, we are not
bothering you," and if the
man of God should denounce
the dance hall, and the hell-
holes in every town and city
in this country, they would
come with the same old cry,
and say, "Let us alone, you
attend to your own busi-
ness." Well, a real man of
God could not attend to
God's business without de-
nouncing such things. Let's
come a little nearer home on
this subject. Just let some
good godly mother say to
her daughter that has start-
ed to stray away from her
mother's teachings in re-
gards to wearing sleeveless,

low necked, short dresses, and that same spirit will cry out through the daughter, and say, "Let me alone, I know what I am doing."

The Devil has deceived this daughter, and has made her believe she knows more than her mother. Like old mother Eve in the garden of Eden, the Devil made her believe that she could eat the fruit which God had told them they should not eat, no not even to touch.

Just let some godly father try to speak to his son, who perhaps is starting to attend questionable places, and the same old spirit will say, "Let us alone, we want to have a good time, and sow our wild oats."

Well, let's see what the word says in Gal. 6:7. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." Recently we attended a funeral service in which the minister preached on the necessity of salvation, and he preached to the living, and warned them to prepare to meet their God, which was right; but there were those in the assembly that did not like the sermon at all, and you could almost see and hear that same spirit

saying, "Let us alone, what have we to do with thee." This man had never made any profession, and he belonged to lodges, a good neighbor; but very rough in his conversation, and because this minister did not eulogize, or praise him as a Christian; but left him in the hands of a just God, they did not like his sermon. I spoke to him at the cemetery and commended him on his good sermon, and he thanked us for it. May we all strive to live the Christ life so that if we should make a mistake, and Jesus in His word should chastise us, that we will not say, "Let us alone," but that we will be glad for the correction and can say with Paul, II Tim. 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

130 West School St.,
Anderson, Ind.

If the place you have in life is a hard one, what you want to do is shine. Lights are for dark places.

THE GREATEST ABOMINATION IN THE CHRISTIAN CHURCHES

An abomination is something which is "hateful, wicked, or shamefully vile:" "Odious in the utmost degree:" Loathsome, abhorrent, detestable.

No Christian church should have within its borders, any abomination. The invisible church of Jesus Christ does not have. But many of our visible churches do have. Great and abominable as the actual sins of immorality are, there is one among us which for certain reasons, is yet more abominable. Eph. 5:6 tells us that because of the sins of the flesh, "Cometh the wrath of God upon the children of disobedience."

But those sins are practiced under cover, and condemned by all sound orthodox Christian ministers and teachers. "The End thereof is death." But there is an evil which stalks boldly and audaciously about among us, dwelling with many of us in our homes, ever present in the street, in the schools, wielding its pernicious influence in the

social life of the young, in all public places, and looked upon with favor by many parents. It does not hesitate to go along to church services and to sit right with us in worship, and it even goes upon the platform in many churches to sing to the audience, being instantly noticeable, and with its shameless audacity does its adverting for hell in the midst of our worship, right before our eyes, often without a public protest, because it has succeeded in elevating itself into respectability in the minds of a lukewarm people.

Of all the places and situations in life, our public worship should be one place where we have a refuge from the Devil's temptations to the sins of the "Lust of the flesh, and the lust of the eyes," but in many instances it has ceased to be such a place. We refer to immodest and licentious dress.

We can see why vanity in the heart would show itself on the outside with frills and trappings to decorate for attraction, and we can see why licentious women like to go with bared legs and arms, and exposed chests, in any weather, but we can't think

of a single reason why pure-minded, virtuous, modest Christian women should adopt such indecent styles for themselves, their little girls, or their grown daughters.

We can, after a fashion, resign ourselves to endure the ungodly styles of an apostate world, as this is unavoidable, and irremediable. But are we doomed to also endure this outpost of harlotry in our sanctuary? Must we suffer the reproach and defeat of holiness, in its train, and sustain the spiritual loss which is a part of it?

Does not the all-sufficient and perfect gospel of Jesus Christ, outline and enjoin a life of holiness and sanctification for those who follow Christ?

Does not the Gospel of Christ reveal a principle, expressing itself in a life, the attire worn being a part of that expression? (I Tim. 2:8-10; I Pet. 3:3-5; Rom. 13:14; I Thess. 4:3.

Is it possible by any stretch of the imagination, to associate "Shamedfacedness and sobriety," and the baring of the legs of women in the sight of men, with each other?

What did God mean, when

He inspired His apostle to write that women should be "Arrayed in modest apparel?" We read of harlot's attire in the seventh chapter of Proverbs. If there were not an immodest standard of apparel in the world, God would not have enjoined "Modest apparel." If those knee-length skirts and transparent and flesh colored hose, as worn by many sisters, and thigh-length skirtlets worn by many little girls, and some almost grown, and this among our own people, are "modest" as "Becometh women professing godliness," then the world's standard of dress is also modest and godly, for this is their standard.

A certain evangelist was visiting in a home where there were several daughters. They sat facing each other. One of the girls, in the twenties, exposed her bare thighs to this minister. All he could do was look away.

When they had gone into another room, he asked her if she thought her dress was modest. She said, "Yes." She must have known that she lied, for it was not possible for her to sit decently

because her skirtlet could not reach over her knees.

It is common knowledge that the present day feminine styles of dress are designed by debased women of Paris. Then why do the women of the world wear them? Because "the whole world lieth in the wicked one," I John 5:19, and the women, and men of the world are corrupt.

The desire for unrestrained indulgence of the flesh, fostered by lustful, voluptuous living, has always been the world's greatest curse. (Eph. 5:6.) It still is.

It is only natural for the unregenerate woman to dress suggestively, with the present low standard of morals which prevail. Not all unchristian women are immoral, however; some have very good common sense, and they use it, but they are rather the exception. Neither are all of the women who dress immodestly, impure in their life practice, but no woman, young or old, who dresses so as to expose her body, has, or can have, a proper, scriptural conception of womanly, Christian modesty.

And all who so dress

themselves, or their little girls, throw their influence on the Devil's side. To have on nylon, or flesh colored hose, is to make the same sex appeal. A certain advertisement recently said that the women using a certain article, would have a better sex appeal. They were not ashamed, neither did they try to hide their purpose. Jeremiah said, "Neither could they blush." (Jer. 6:15.)

But it is not natural for our women to so dress. It is unnatural, and directly opposite to our faith in Christ, and the principles of the Word which we seek to uphold. We can understand why unchristian mothers will put thigh-length dresses on their little daughters, but we can't see why some of our own Christian mothers should put such dresses on their little girls. How that Christian mothers, and fathers, as well, can expect that their daughters will develop a proper conception and appreciation of Christian modesty, "With shamefacedness and sobriety," and a love for purity and chastity indecently dressed all through childhood and adolescence, is a question

that they themselves cannot answer. And how that they could reasonably expect that their sons, freely mingling, and sitting beside girls with legs bared, or transparently covered, and skirts that refuse to reach the knees, in shifting positions, or playing together, running and romping on the school playground could stay pure-minded, under such conditions, they cannot answer either. Will they be able to answer on the judgment day, or will they remain "Speechless?" Nothing could be more opposite to such scriptures as Prov. 22:6, "Train up a child . . ." and Titus 2:4-5; Eph. 6:4, last clause.

What could have been the nature of this "Harlot's attire" spoken of in Prov. 7? Would it have been modest; or, immodest? Suggesting a "Meek and quiet spirit;" or lewdly suggestive? "As becometh women professing godliness with good works;" or with sex appeal to provoke the lust of unregenerate men? Certainly she wore dress to advertise her business. "Her house is the way to hell," (v. 27). "Shocking" we say too. However, those who so dress, do the associating.

We only say what we see.

Ministers, Sunday school workers and saintly parents would hold up their hands with holy horror at the thought of tolerating illicit sexual intercourse among their membership, but many of these same people just blandly pretend not to notice the shamefully scant attire of many of their sisters. They will hold under the ban the sins of the flesh, which is right, but pay no attention to the public expression of these same sins in the heart (which is the Devil's auxiliary to these sins of lust and debauchery, for their promotion), which is not right.

What did Jesus mean when He said, "He that looketh on a woman to lust after her, hath already committed adultery with her in his heart?" Indecent attire not only makes it convenient to "lust after her," but projects right across the path of a man a challenge to "Lust after her." Either the Christian standards of attire as revealed in the Gospel, and practiced by the Christian church for over nineteen hundred years, are wrong, or the standards of these flirts-with-the-

world of the last twenty-five years are wrong. They are opposites.

If under our church administration, our younger sisters, "Over the which the Holy Ghost hath made you overseers," can venture so far, as to sit in our congregations and receive from our own hands, the bread and cup of communion, clad in attire which would have been called "Harlot's attire" in Bible times, and which was so regarded by men of the world twenty-five years ago, when the police took women off the streets and told them to go home and dress, then our practice openly declares that we are on the way to a mental compromise with immorality, regardless of our testimony. Two churches in Asia, as recorded in the third chapter of Revelation, "tolerated" those among themselves who had the "Doctrine" to commit fornication. A compromise with low moral standards by believers in the Christian church is nothing new. It is ancient. It is the Devil's effective bait, and the sinner's sweet morsel, for every normal human being carries in his own body, as a part of

his normal constitution, the impulses, which if unrestrained and undisciplined, will unavoidably land him in humanity's common ditch of sensual indulgence, sin, and damnation.

This procurator, this fore-runner, this lust promoter and provoker to fornication, has made itself seem respectable in the eyes of many, not by becoming more so, but by "Blinding their eyes" so that they do not see it. Even though not all women who wear abbreviated clothing have been impure in practice, yet we recognize, even if they do not, that no woman is, or can be pure minded, and "pure in heart" and thought-life before God, who will directly violate such scriptures as I Tim. 2: 8-10, and wear attire with which it is impossible for her to cover her body. Such attire always suggests that she will uncover more, when and where she dares to, while modest attire declares by its appearance, that it will not uncover anything. We allow here, that not all modestly dressed persons are modest or pure. Dear young sisters, we ask, as "Ambassadors for Christ, as

though Christ did beseech you by us," why, if you would take offense at the suggestion of impurity on your part, do you wear a dress that is in itself an advertisement for harlotry? Do you love the Lord Jesus Christ, or do you love the world and the flesh; your flesh with its sin and vice?

We as ministers ought to be able to recognize this out-post of "The lust of the flesh," and doubtless we are, but how then can this evil lodge among us? When our testimony does not remove this evil from among us, then why not put on a thorough teaching campaign and apply the discipline of the Word? Do we fear men more than God? Shall we as God's ordained men, in an acquiescence to evil, which amounts to a compromise, in our church administration, add to the history of the "falling away" of II Thess. 2? Each one of us, as ministers, or laymen, would consider it unthinkable to own guilt individually, for a departure from the way of holiness, for our people, with the attendant condemnation, expressed in th Word, but there is guilt somewhere. We cannot all

be innocent, with such an evil among us.

It has long ceased to be a question of attire, only. It is an issue of scriptural modesty, morality, chastity, purity and holiness, "Without which no man will see the Lord."

Brethren, this thing of the Devil is getting a hold of us. Let us by God's grace lay hold on it by the power of the Word, Heb. 4:12-13, and do with it what the Israelites did with the sin of Achan—get rid of it, lest the Lord will say to us as He did to them, "Neither will I be with you any more except ye destroy the accursed thing from among you." (Joshua 7:12.) "And there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie." (Rev. 21:27.) —Shem Peachey, in Herold der Wahrheit.

THE LAWS OF LIFE

L. B. Reed

Psalms 19:7, "The law of the Lord is perfect converting the soul. The testimony of the Lord is pure making wise the simple." The Bible in its entirety has always

been to you and me a book of wonderful thoughts, a consolation to our hearts and souls and to each and everyone of us in this present day it has been a refuge to seek in time of trials and temptations. But what has happened to it? Has it become dusty? Have you been too busy lately to pick it from the table top to read a chapter to your little children and their mothers? Has it been so long since you looked at it that now you don't think as often of it as you used to? Are you too ready to bring decisions from your own judgment rather than to seek into the eternal truth? Look again at the beginning verse and let your heart and soul be touched. Dwell upon the power of God that comes from there and let love flow from the very depths of your heart and pray that your soul and mine might not ever be guilty of neglecting the words of truth that are ever at our hands.

Worldly riches are abounding and seemingly so great that the soul of man has been tempted to be blind to the eternal riches in that heavenly kingdom.

Is that friend of yours who has been so close to you an unbeliever? Maybe not but does he or she seek to enjoy the way of life that your soul has been born into? We think not for there are but few. And a time comes when your soul is tempted, by your love for them, to surrender to their ways. The act of Judas is not so good an example but let us think of him. For the love of the ways of those with whom he was associated and the few picese of silver, he surrendered his love for his Christ and his way to these Pearly Gates was broken. So at this time do you not think and feel that it is indeed wise to give thought to I Chronicles 28:9, where King David, finding great favor in God, speaks to his son Solomon? "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thought: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

As our Lord is ever

searching our hearts and minds so let us search the scriptures in the Holy Bible that He might find great favor in our souls and that the account of our life might be pure. Little children read the Psalms of our little shepherd, David.

With pure love for Him who died for us let's join our hearts and souls in wonderful praise and glorify His Holy name with that wonderful hymn, "Cling to the Bible." And so enjoy the love and comfort of His eternal promises.

Washington, D. C.

NEWS ITEMS

SWALLOW FALLS, MD.

The Swallow Falls congregation met in council April 10, 1943, with our Elder, W. A. Taylor in charge of the meeting. Business was disposed of in a Christian manner.

We decided to have a series of meetings beginning July 22nd and lasting through the 31st. Bro. Otto Harris of the Ridge congregation will be our evangelist.

Our love feast will be on July 31st beginning at 2 o'clock. Sunday, August 1st, Sunday school at 10 a. m. followed by preaching.

All are invited to come and worship with us.

Ethel Taylor, Cor.

LITITZ, PA.

The Northern Lancaster county congregation held their love feast at Lititz on Sunday, June 16th, with a good attendance, 72 surrounded the Lord's table with Elder J. L. Myers officiating.

Elders present were: J. L. Myers, O. L. Strayer, Harry Smith, Ray Shank, Oscar Mathias; Ministers, Donald Ecker, James Kegerries, David Ebling, C. M. Stump, Daniel Marks. We wish to thank all who came and worshiped with us.

Since our last report we received a brother and sister by letter.

Susanna B. Johns.
35 E. Lincoln Ave.

WEST FULTON, OHIO

We, the West Fulton Dunkard Brethren met in council May 8th with our Elder Bro. Abram Miller in charge.

A number of things were brought before the meeting which were disposed of in a Christian manner.

Our communion meeting was held May 15th and 16th. There were about 70 seated around the Lord's table. On Sunday afternoon Bro. and Sister Roesch were installed in the eldership.

We were very glad for the visiting brethren and sisters of other churches.

Pray for the work at this place.
Opal Beck, Cor.,
Wauseon, Ohio.

SHREWSBURY, PA.

Since our last writing the Shrewsbury congregation was made happy

to receive a member by Christian baptism.

Our love feast was held May 23, with Sunday school at 9:30 followed by preaching, then dinner in the basement. After dinner we had preaching with an intermission at 4:30 and love feast proper in the evening.

The following Elders and Ministers were present and gave very inspiring sermons during the day: Elders L. B. Flohr, Ord L. Strayer, Vienna, Va.; A. G. Fahnestock, Lititz, W. H. Demuth, Waynesboro, J. Harry Smith, Ray O. Shank, Mechanicsburg, Pa.; Ministers, Benjamin Rineholt, Lititz, Emmert Shelly, Waynesboro, David Ebling, James Keggeries, Bethel; and Donald Ecker, Walnut Grove, Md.

Others from other congregations were present for which we were thankful and may the Lord bless them all for their coming. One hundred and twelve surrounded the Lord's tables.

C. M. Stump, Cor.

* * * * *

OBITUARY

* * * * *

ELWYN SPEAKER

Bro. Speaker passed away April 21, he was born in Illinois and was 68 years old. He is survived by his mother who is ninety years old. They moved to Los Angeles in 1911, he affiliated himself with the Pleasant Home Dunkard church some time past, and was a deacon. Bro. Speaker's passing is a great loss to everyone who knew him, he was a good neighbor, a fine workman,

a devout church member, adhering always to what he felt was the way of the Lord. Everyone respected him, little children loved him, and the aged trusted him. He was always kind to everyone, honest in all dealings with them. He was a great influence for good in his community.

Funeral services were conducted by Fred A. Flora and Rev. Masters in the Wing funeral home in Los Angeles, Calif. Burial in Evergreen cemetery.

By Emma Ruff, Ceres, Calif., and Alice Guidinger, Los Angeles.

ALICE E. BORTNER SWEITZER

Alice E. Bortner was born May 11, 1887, died April 18, 1943, aged 55 years, 11 months and 7 days.

April 19, 1910 she was married to Kurvin Sweitzer. To this union six children were born, Harry of Westminster, Md., Mrs. Emmert Godfrey of Dallastown, Frank of New Freedom, Clifton of Ded Lion and Walter and Curvin at home, who with her husband survive; besides these she leaves to mourn her departure five grandchildren and the following brothers and sisters: Howard Bortner of Jefferson, Mrs. John Snyder and Robert Bortner of Glen Rock, Mrs. Jacob Gerberich and George Bortner of Glen Rock, Mrs. Charles Snyder and Levi Bortner of Glen Rock, and Mrs. Stewart Sneft, York, Pa.

Sister Sweitzer was received into the church of The Brethren in May 26, 1918, and in 1929 desiring to have a closer walk with God she transferred her membership to the Shrewsbury Dunkard Brethren church to which faith she was

faithful till death, being very regular in attendance until she took sick about four weeks before she died, during which time she called for the anointing service, when she expressed herself as desiring to go home to her Lord.

Short services were held at her late residence near Shrewsbury, Pa., and further rites in the Shrewsbury Dunkard Brethren church in charge of Elder J. L. Myers, assisted by Elder J. H. Myers. She was laid to rest in near by cemetery.

The church greatly feels their loss but trust it is her gain.

C. M. Stump, Cor.

HENRIETTA KOPP

Sister Henrietta Kopp, born January 3, 18*61, died at her recent home in York, Pa., on April 9, 1943 after an illness of several months, which she bore patiently looking forward to the time when she could be with her Lord. Aged 82 years, 3 months and 6 days. Her husband preceded her in death May 18, 1931.

They were married February 20, 1877. She united with the Shrewsbury Dunkard Brethren church by Christian baptism November 15, 1931.

The following children survive: William of York; Lydia Godfrey of Glen Rock; Noah of Baltimore, Md.; Mrs. Markey of Dallastown, R. 1; Charles S. of Cumberland, Md.; Mrs. John Wagner, York; Paul, who with his family resided with her; and Mrs. Carl Kohoe, York.

George preceded her in death five yearEs ago. She also leaves a brother, Charles Freund and a sister, Mrs. Lydia Waldemyer.

Funeral services were held at the

residence and further rites in the Shrewsbury Dunkard Brethren church by Elder J. L. Myers, assisted by the writer. Interment in nearby cemetery.

C. M. Stump, Cor.

JUST FOR TODAY

Lord, for tomorrow and its needs I do not pray:

Keep me, my God, from stain of sin just for today;

Let me no wrong or idle words unthinking say.

Set Thou a seal upon my lips just for today.

Let me both diligently work and duly pray.

Let me be kind in word and deed, just for today.

Let me in season, Lord, be grave, in season gay;

So for tomorrow and its needs I do not pray,

But keep me, guide me, love me, Lord, just for today.

Selected, Franklin Pierce.

ELIZABETH ANN BARNHART

Sister Elizabeth Ann Barnhart, wife of the late Archibald Barnhart, died at 2 o'clock May 26, 1943, at the home of her son-in-law and daughter, Mr. and Mrs. Harvey Smith Red Lion, Pa., R. 1. She was 77 years old. Death resulted from a complication of diseases, following an illness of several years. Sister Barnhart was a daughter of the late William and Sarah Buckingham. She is survived by three daughters, Mrs. Harvey Smith, Mrs. Harvey Waughtel and Mrs. George Horn, all of Red Lion, Pa., four

sisters, Mrs. Amos Poff, Harrisburg, Pa., Mrs. William Reichard, Wrightville, R. 1, Mrs. Katie Emenheiser and Mrs. William Reider, both of Red Lion, R. 1; five grandchildren and 18 great grandchildren.

Sister Barnhart united with the Shrewsbury Dunkard Brethren church October 27, 1935.

Funeral services were held at the Burg funeral home, Red Lion, with further services in Salem Evangelical church near Martinsville. Rev. Dauberman and Elder J. L. Myers officiating. Interment in Salem cemetery.

C. M. Stump, Cor.

SALVATION

Wm. Root

Part 3

Question No. 2—Where is the righteousness of God? This question is answered simply and beyond question by the Apostle Paul, (Rom. 1:16-17) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Note—This 17th verse plainly says that the righteousness of God is revealed

by the written word, or in the gospel, and those who live by it, are justified by it, through the obedience of faith.

Notice again, faith is not just confession, just saying I believe, as some teach and demonstrate by their practice. Now if we can find a clear definition of the gospel we will know further what "righteousness of God" is revealed, Paul answers that need, just as clearly as possible in the following text. (I Cor. 15:1-4.)

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

First—Paul preached the gospel, he preached Christ crucified, as a sacrifice for the remission of sins, he preached the death, burial and resurrection of Christ,

but he preached more than that, the death, burial and resurrection of Christ is not all of the gospel as some teach, but is Christ's finished work in the plan of redemption, but the Father has a part in that plan, which demands something of the believer, the one who has faith, demands that they too must die, be buried and resurrected with him, to walk in newness of life.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-4.) The gospel, in which we stand reveals that "the just shall live by faith." Therefore Paul taught in that gospel, in that faith we are baptized into Jesus Christ.

(Gal. 3:25-27.) "But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Christ taught the word of God the gospel, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Paul also taught the churches the plan of salvation, how that they could come under the blood of Christ and be saved, how to get into Christ.

Second—"They stood in the gospel," that is the righteousness in which they stood, was in the keeping of the gospel, or was contained in the gospel, which was their faith.

Third—The gospel contains the death of Christ, for our sins, and his resurrection for our life. Therefore the righteousness of God is the death and resurrection of Christ, also in our baptism, God's work of righteousness, we demonstrate the death, burial and resurrection of Christ. Paul says, "Who was delivered for our offences (sins) and was raised again for our justification." (Rom. 4:25.) But our justification is only by our faith, which demands obedience to God's plan.

He said again, "Having therefore obtained help of God, I continue unto this

day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, (die) and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." (Acts 26:22-23.)

Peter said, "To Him (Christ) gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.) Here again remission of sins come by faith, "whosoever believeth." The reason we emphasize this fact is because others tell us, Christ is our justification, without man's obedience to the work of God in the remission of sins.

Christ in referring to the words of the prophets said, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.)

By this time the follow-

ing facts are no doubt clear to you my dear friends. 1st, The righteousness of God is revealed in the gospel. 2nd, The gospel contains the plan of salvation, by faith in the death and resurrection of Christ according to the scriptures.

3rd. The death and resurrection of Christ is the work of God foretold by Moses and the prophets in behalf of sinners. 4th. Man accepts that work through faith, "the washing of regeneration, and the renewing of the Holy Ghost, "by faith in Christ's blood, which brings remission of sins.

We come now to our third question, How can I receive, how can you receive, "the righteousness of God?"

It is not enough to know the facts which we have presented, one must somehow receive the benefits according to the sacrificial work of Christ if he is to be personally benefited, one must not be only "a hearer, but a doer of the word, this man will be blessed in his deeds."

How, therefore does one come into possession of "the righteousness of God? The righteousness of God is the

work of God in righteously saving sinners, by their obeying the further work of God, by their obedience through faith in baptism, which makes them recipients to the grace of God. (Eph. 2:8.) It should be clear to any one that the grace of God towards sinners is his righteousness.

Now notice, "The righteousness of God is manifested, being witnessed by law and the prophets." (Rom. 3:21.) 2nd. The grace of God that bringeth salvation hath appeared to all men." We believe Paul meant, appeared to all men when they accept of that grace, by faith, faith takes in obedience, "faith without works (good works) is dead."

3rd. Our standing is in the gospel. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein stand."

4th. God's righteousness is in the gospel of Christ, "revealed from faith to faith: as it is written, the just shall live by faith." (Rom. 1:17.)

5th. We stand in grace, "I have written briefly, ex-

horting, and testifying that this is the true grace of God wherein ye stand." (1 Pet. 5:12.) We stand in grace, are saved by grace, through faith, therefore the gospel is called "the grace of God." (Acts 20:24.)

So we find "the grace" or unmerited favor of God that brought salvation, or righteousness of God hath appeared, is manifested in the work of redemption in the new birth.

Christ finished the work as far as he was concerned, the work his Father had given him to do, when he went to the cross, and we receive the righteousness of God, when we meet the conditions laid down in the gospel. Now, how does God's righteousness become my righteousness? How may I be justified before God? These answers are simple. "For what sayeth the scriptures? Abraham believed God and it (his faith) was counted unto him for righteousness."

Faith then or belief is the condition to be met, laid down in the gospel. But faith is more than confession. "Without faith it is impossible to please him, for he that cometh to God must

believe, that he is and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

In part four we shall notice what faith is, what man must do to have the blood of Christ applied to the remission of his sins. Christ removed the Adamic sin from all, when he died on the cross, he also made provision for individuals sins, through their faith in him.

Great Bend, Kansas.

ADULT SUNDAY SCHOOL LESSONS

- July 4—Matt. 16:1-20.
- July 11—Matt. 16:21-28, 17:1-13.
- July 18—Matt. 17:14-27.
- July 25—Matt. 18:1-20.
- Aug. 1—Matt. 18:21-35.
- Aug. 8—Matt. 19:1-15.
- Aug. 15—Matt. 19:16-30.
- Aug. 22—Matt. 20:1-34.
- Aug. 29—Matt. 21:1-22.
- Sept. 5—Matt. 21:23-46.
- Sept. 12—Matt. 22:1-22.
- Sept. 19—Matt. 22:23-46.
- Sept. 26—Temperance Lesson
II Peter 1:5-11; Gal. 5:19-26.

PRIMARY SUNDAY SCHOOL LESSONS

- July 4—How the Child Moses Was Saved. Exod. 2:1-10.
- July 11—The Burning Bush. Exod. 2:1-14.
- July 18—Moses, Aaron and Pharaoh. Exod. 7:1-25.
- July 25—The Passover Night. Exod. 12:1-36.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
Taneytown, Md.
- L. B. Flohr, Vice Chairman,
Vienna, Va.
- Theo. Myers, Secretary,
North Canton, Ohio.
- Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
- J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
Goshen, Indiana.
- J. Harry Smith, Secretary,
Mechanicsburg, Pa.
- D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
North Canton, Ohio.
- Harry Andrews, Secretary,
Empire, Cal.
- Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

- Aug. 1—Crossing the Red Sea.
Exod. 14:5-31.
- Aug. 8—God Provides Food. Exod. 16:1-31.
- Aug. 15—The Ten Commandments.
Exod. 20:1-23.
- Aug. 22—Aaron and the Golden Calf. Exod. 32:1-24.
- Aug. 29—The Tabernacle in the Wilderness. Exod. 40:17-38.
- Sept. 5—The Spies and the Promised Land. Num. 13:17-33.
- Sept. 12—Moses Provoked at Murmuring. Num. 20:1-13.
- Sept. 19—How Serpent Bites Were Healed. Num. 21:1-19.
- Sept. 26—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XXI

July 15, 1943

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A STANDARD FOR THE PEOPLE

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." (Isa. 62:10-12.)

In this excerpt from the book of Isaiah some thoughts are suggested that merit our careful consideration in connection with our labors for the peace and prosperity of the church of Jesus Christ. If the church is to abound

more and more and flourish as a vigorous plant, every necessary step should be taken to protect it from destructive forces and every hindrance eradicated, that it might not be interfered with and deterred from its mission in the world.

Upon reading this message from Isaiah it appears as a method of procedure for the church in carrying out the great commission of our Lord. The language would indicate, as other similar passages, that the church of Christ should be a progressive institution. "Go through, go through the gates," launch forth into new hearts—new lives—new fields of labor—new communities—all nations—even unto the end of the world. (Matt. 28:19-20.)

"Prepare ye the way of the people;" make permanent provisions for the

fundamental practices and activities of those new hearts and new lives—those who follow after, so that no time or effort be lost unnecessarily.

“Cast up, cast up the highway;” provide a clearly defined and elevated roadway upon which the faithful may safely follow without delay—so that unborn generations who may come after may say, “This is the way our fathers trod.” “And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” (Isa. 35:8.)

“Gather out the stones,” remove all obstacles and obstructions that would hinder or delay those who travel this highway, and make the road straight. “And make straight paths for your feet, lest that which is lame be turned out of the way; but it rather be healed.” (Heb. 12-13.)

“Lift up a standard for the people;” a flag, an ensign, a banner, something that the travelers can see and rally about with common understanding and

purpose. Something visible that calls to mind the high purpose of those who are traveling this highway and that indicates at all times if the travelers are in the right company.

These various thoughts are of interest and value if we rightly apply them to our labors in the church, but the last thought is the one we have particularly in mind. In any large group traveling together it is expedient that there be an uplifted standard or banner, or some visible sign borne by those in the group so that they can recognize each other as fellowtravelers and do not become confused and separated from the body during the course of the journey.

In like manner the people of God, as pilgrims and strangers in this world traveling the King’s highway need standards and signs that indicate who we are, what we are, what we are doing, and whither we are bound. Such a practice is not only in harmony with the teachings of our Lord, but it is a safeguard to us, who are making the journey, it gives the church greater power and prestige in the

world, and is a means of witnessing more effectively of the grace and power of God to those about us in the realm of darkness through which we are passing.

It is expedient that those who are one in Spirit, one in mind and one in faith, have scriptural standards—fixed rules and methods, clearly stated practices among us, else we will not be one in practice. By being careful and consistent along this line we can the better edify men and glorify God in this world of sin.

REPENTANCE

B. E. Kesler

(Synopsis of a sermon by B. E. Kesler, Goshen, Ind., May 30, 1943—Acts 17:20.)

I never read any of my sermons, but I have some notations, and references from the scriptures that I wish to read by way of introducing my subject, before entering into a discussion of it. We need to note carefully the distinction between what are sometimes called weaknesses or mistakes, and real sins.

The Reality of Sin

“Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.” (I John 3:4.) In Ex. 20:1-17, God forbids idolatry, profanity, disobedience, murder, adultery, robbery, falsehood, and covetousness. All of which are gross sins, but there are some things which are termed “weakness” or “mistakes” which God calls sins. “He that despiseth his neighbor sinneth.” (Prov. 14:21.) “An high look, and a proud heart, and a plowing of the wicked is sin.” (Prov. 21:4.) “The thought of foolishness is sin.” (Prov. 24:9.) “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” (I Sam. 15:22.) “Therefore to him that knoweth to do good and doeth it not, to him it is sin.” (Jas. 4:17.) “Whosoever is not of faith is sin.” (Rom. 15:23.) “But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (I Cor. 8:12.) “God forbid that I should sin against the Lord in ceasing to pray for you.” (I Sam. 12:23.) “Seven things are an abomination unto the

BIBLE MONITOR

West Milton, Ohio, July 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

Lord: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness, that speaketh lies, and he that soweth discord among brethren." (Prov. 6: 16-17.) "When he (the Holy Spirit) is come, he will reprove the world of sin and of righteousness, and of judgment: of sin, because they believe not on me (Christ)." (John 16:8-9.)

These references prove sin is a reality.

The Universality of Sin

"For all have sinned and come short of the glory of God." (Rom. 3:23.) "But the scripture hath concluded all under sin." (Gal. 2:22.) "And so death passed upon all men, for that all have sinned." (Rom. 5:12.)

Thus it is seen sin is not only a reality, but that it is universal. And "sin, when it is finished bringeth forth death." (Jas. 1:15.) So there is no room for controversy concerning the prevalence, the extent and the result of sin. Sin is the violation of divine law which man cannot change or nullify. And if not repented of, he will have to face at the judgment. "Repent ye therefore that your sins may be blotted out "before you have to face them in the great day of reckoning, when the secret things of men's hearts shall be revealed.

What Repentance Is

Repentance is the turning away from the love and practice of sin from the consciousness that sin offends God, and a turning to the love of truth and practical

righteousness. The prophet has given the most comprehensive definition of repentance to be found anywhere. Hear him: "wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." (Isa. 1: 18-19). Then again: "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord who will have mercy upon him, and to our God, for he will abundantly pardon." (Isa. 55:7.)

With these definitions before us, we need not be confused or mislead as to what repentance really is; for they are plain and specific and easy to be understood—a repentance that needeth not to be repented of.

Necessity of Repentance

Christ saves from sin, not in sin. From the definitions given, we must "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God." It is God's command and of necessity must be obeyed. The necessity for repentance may be seen from the fact it is one of the fundamental doctrines of the gospel as proclaimed by

the first herald of the gospel. The message of John the Baptist was, "repent and believe the gospel." Upon this confession of faith in the coming Christ, and repentance, hundreds of converts were added to the kingdom by the rite of baptism as administered by John. These were the simple terms required by John, and by which his converts "received salvation by the remission of sins."

Then Jesus himself, comes upon the scene preaching the same terms of remission and salvation, and induction into the kingdom, by the same rite of baptism. None except those who brought fruits meet for repentance were received by the rite of baptism; and these are the terms upon which one becomes a member of the kingdom today. No change has been made by Christ, and men have no right to change.

This same doctrine of pardon as proclaimed by John and Christ, was preached by the seventy, Christ sent out, and, also by the first herald of the gospel after Christ and John were murdered and taken away, Peter on the day of Pente-

cost preached the same unchanging gospel terms of pardon and salvation. To the three thousand who gladly received his word, he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." And so continued, and so it continues today, and will continue until He comes again.

Another reason for repentance is: sin is destructive to mental and physical usefulness. While living in sin, the mind is so filled with sinful propensities and inclinations there is no time given to the better things of life, and the life is so filled with sinful indulgences and practices that there is no time given to things that are uplifting and helpful. Repentance is the only remedy for this mental and physical depravity.

Still another reason and necessity for repentance is: sin bars from social and religious usefulness. Persons whose life and conduct are filled with sin or worldliness in general, are not placed in positions of trust and usefulness. Many a person mentally capable of filling

positions of trust and usefulness are rejected because their lives are known to be filled with things too worldly to be fitted for such positions. Repentance would remove all these hindrances and prove a benediction to mankind, by providing suitable persons for the many positions of social and religious activities.

Again, sin bars from heaven, and repentance is the only thing that can remove this barrier. For this reason "God commands all men everywhere to repent." No impenitent sinner will ever enter heaven. And there is no use kidding ourselves as to what sin is. "All unrighteousness is sin." Even the sinner himself, knows what is sinful in his life and in the life of others, and even in the life of the Christian. The world sizes us up about right. To such impenitent intelligent sinners Christ will say "out of thine own mouth I will judge you."

Of the many questionable things, the right or the wrong in them may easily be determined. If Jesus were here, would you expect to find him on the baseball grounds batting or yelling

for one side or the other? Would you expect to find him in the Boling Alley, pool hall, dance hall, tournament, fair grounds and such like places which at best can be nothing less than the "appearance of sin? Would he consult the magazines to find the latest in styles? Would he find excuses for the short sleeves, low cut-at-the-top of dresses, and the bare legged limbs of worldly women? And so on with any questionable line of conduct. Let the first question be, would Jesus say or do this? Would he go in and be a frequenter of the movies and theaters? These questions and answers will be a fine guide for those whose desires are to partake in such things.

Repentance is God's remedy for all sin and unrighteousness. Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing comes from the Lord, Amen!

In order to see into life, and still more into ourselves, suffering is requisite.

There is a right way to do a right thing.

TREASURER'S REPORT

Of Trustee Board As Of
April 30, 1942 to
April 30, 1943

Since we are not having a General Conference this year, the Board felt to print the report in the Monitor. It would be too lengthy to print the report in full so we will just give the totals.

RECEIPTS

Cash balance brought forward	\$21,991.52
Received during year.....	1,906.82
For Civilian Service.....	4,857.27

Total Receipts.....	\$28,755.61
Expenditures	3,339.23

Cash on hand April 30, 1943	\$25,416.38
-----------------------------	-------------

Represented as follows:

Eighty-one (81) full paid shares in the Arlington & Fairfar Building & Loan Asso., East Falls Church, Va.	\$ 8,100.00
--	-------------

The Farmers & Merchants State & Savings Bank, Montpelier, Ohio, Savings Account.....	5,877.33
--	----------

The National Bank of Montpelier, Ohio, checking account	731.01
---	--------

The National Bank of Montpelier, Ohio, savings account.....	10,708.04
---	-----------

Bills Receivable Loan to Walnut Grove Church, Maryland	100.00
--	--------

Total Assets.....	\$25,516.38
-------------------	-------------

Report of Auditing Committee:

We have examined the account of the Treasurer of the Trustee Board for the year ending April 30, 1943, and after a few minor changes find them correct.

D. W. HOSTETLER, Treasurer.

Signed by the Auditing Committee:

F. B. SURBEY,

PAUL R. MYERS.

HISTORY AND DOCTRINE OF THE DUNKARD BRETHREN CHURCH

C. C. Myers

Chapter 8

"On Foreign Mission Work"

It was in the year of 1874 that Christian Hope left his native home in Denmark to make his way to the United States of America. He came here not only to make a better home and living for himself and family, but also to seek for a church that practiced the "Entire New Testament Doctrines."

He landed in New Orleans and came up the Mississippi valley to Iowa. All this time he was persistently in search of that church. He was told in a small town in Iowa that he would find just that kind of a church over the river in Illinois. So at once he

crossed the Mississippi river to Savanah and upon inquiry was directed out to the Hickory Grove Brethren church a few miles east in the country.

Now, you may believe it or not—but if an honest man, who made no profession and not prejudiced toward different churches were asked what church practiced the New Testament ordinances he would almost invariably answer, "Why the Dunkard church, of course." This may seem overdrawn, but nevertheless I know of such cases to be true. In those days, denominational church lines were much more outstanding and distinct than today.

So by this occurrence Christian Hope came on out to Hickory Grove and first met Old Uncle Harry Eby hoeing in his garden. He directed Hope over to Elder George D. Zellers, who was just the man to take care of a case like Hope's. He gladly opened his home to him and expounded the "word of the Lord" more fully to this earnest seeker.

Hope wasn't long deciding that this was the church he was looking for and asked Elder Zellers to baptize him

on October 25, 1874. Not knowing at this time, this would be our first step in foreign mission work in the Brethren church.

Soon after this he located in Lanark, Ill., and for a living run a harness shop. "The Brethren at Work," a church paper edited by J. H. Moore and M. M. Eshelman was located here and Lanark was fast becoming a strong center for the Dunkards, by this time there were a number of strong conservative churches on all sides and for the most part headed by good strong elders, a marked distinction from the world and well set in the doctrines of the Old Dunkard church.

It was in this rich environment that our new Danish brother was in the midst of—it was no wonder he grew in the Spirit and knowledge of the church. He at once began to write to his relatives and friends in Denmark, telling them of his new find as to the church. His heart went out to his people, he was a new brother and soon grasped the great commission of the "Go ye into all the world" and that of "teaching all nations." He was just a

little ahead of the old church.

Bro. Moore and others had by this time put out many tracts on the "Ordinances of the New Testament Church." Some of these Bro. Hope had translated into his native tongue and sent over to Denmark, too. There is no question about it, but that Bro. Hope was a God send to open a "new door."

For now we enter a change and new epoch in the history of the Brethren church. It was a new growth into more of the truth.

Here comes the exciting time—after some months of writing back and forth, there comes a special letter from Denmark of people who desire baptism into the Brethren church.

This stirred the church in northern Illinois and other places. And there was no small stir about the matter as Hope read the letter in his harness shop to some of the elders. This call was a new problem and must have attention in some way. Eld. Enoch Eby, elder of Wad-damus Grove (Ill.) church, who by this time had been moderator of a number of

District and Annual Meetings, was looked upon as a leader, was consulted at once and a special district meeting was called at Cherry Grove, three miles north of Lanark, November 12, 1875. (My mother and grandparents attended these meetings and gave me a concise account of this chapter.)

A big stir swept this part of the brotherhood and a large crowd assembled to hear and see what would happen, the tension and spirit run high. Bro. Hope was called to read his letters and give an account of his correspondence. Much discussion followed as to how to get these applicants baptized. After some time a new move was made by the meeting without an opposing voice—Bro. Hope was called to the ministry and duly installed that day, this was done by all members present. Bro. Hope was to be sent at once to take care of this work; also at the same meeting Brethren Enoch Eby and Paulous Wetzel were elected to follow up the work and go over and assist for a time. So at once Bro. and Sister Hope began to prepare for

this trip, and on May 5, 1876 in Denmark, these people were baptized—twelve in all, thus the first fruits of foreign mission work across the sea.

Bro. Hope wrote back after some time that the time was ripe for the Brethren to come. Another special district meeting was called for, this time at Wadams Grove church August 13, 1877, by this time new problems confronted the church at large. The annual meeting this year had been held in a large barn near New Enterprise, Pa. Elder D. P. Saylor was the moderator. The church was beginning to rock somewhat, a big divide was approaching in a few years and this question of support of this new missionary movement made this meeting some new problems—not near all were in favor of this. So at this special district meeting it was decided that two Elders should go to Denmark to care for the work that was now growing. Bro. Wetzel not being an elder resigned and Elder Daniel Fry was chosen in his stead, elder of the Yellow Creek church. The support of this move fell on the district of North-

ern Illinois and Wisconsin and any other who sympathized with this new move over the brotherhood.

Remember this, the old brethren somewhat differed in their views for some said, why didn't they let those folks come over here and be baptized, but Bro. Hope said his Bible didn't read that way, but quoted the great commission of Matt. 28: 19-20.

Of course this was all new and the brethren differed honestly on the matter, for in 1872 the Eastern District of Pennsylvania had been turned down at Annual Meeting on trying to open a mission in Maine; but this foreign mission work in Denmark finally gained favor over the brotherhood.

Now Elders Eby and Fry and their wives began at once to prepare for this long trip across the great waters which many looked on in that day as a "long and perilous trip."

Soon these brethren were ready to go and a "farewell love feast" was appointed at the old brick church at Wad-dams grove for September 26-27, 1877—this was to be a farewell meeting and must have been indeed, two great

days. Mother said the church was not only full, but nearly as many on the outside. All available space was set for communion tables and over 400 communed and large number couldn't get to the tables. The spirit of this meeting was very touching. On the second day Eld. Fry preached his farewell sermon in German, and Eld. Eby in English. (I have an account of both these sermons.)

They both plead very earnestly for the church to be "faithful." Bro. Eby being Elder of this church made the meeting a very impressive one. At the close of the service he gave farewell to the large audience as one by one each gave him a farewell greeting; strong men who didn't belong to the church, fell on his neck and wept. Hymn 588 was sung, "My dearest friends in bonds of love," etc, and as they came to the last verse there were hardly enough singing to carry the tune—so touching was this scene.

Over 400 accompanied them to Lena to board the train, (the reporter of the Lena Star, the town paper) reports this: Elder Eby stood on the rear step of the

train and as it pulled out waved his kerchief a last farewell and the large crowd wept aloud, for many of them it was the last time.

They finally arrived in Denmark and were very gladly met by Bro. Hope and the brethren there and these two brethren and their wives stayed for some time and helped to organize a church; soon held a love feast, held an election for minister and deacons and gave much good council and advice and preached a great deal in Denmark and Sweden through an interpreter, also visited Germany and held some meetings there. Some of the German people later came over and settled in Illinois.

Brethren Eby and Fry finally returned to their old homes and today the work there is a monument to their efforts in this foreign land. When a boy, I often sat beside Bro. Eby and heard him relate this trip and work. He lived to a ripe old age, and by God's help I will give more of his life in a future chapter.

In later years the Brethren reached India, China, Africa and many other points of the foreign world,

so that the teachings of the Brethren have been far reaching, let us pray that the Holy Spirit will keep us alive to giving the true gospel plan of salvation wherever God opens a door and a way to us. Let us not give up but as opportunity comes be always ready to give an answer for the hope that lieth within us, though now we as a church are small in number, yet we have an ever greater responsibility resting on us, for if God has a door open to us here or elsewhere in this big world, let us trust him for help and go on—there are many places in this country of ours and foreign fields as well that need the true gospel preached. Let us all pray the church will never loose the missionary spirit, power and guidance.

“Must I be carried to the skies on flowery beds of ease; whilst others fought to win the prize and sailed through bloody seas.”

New Porth Richey, Fla.

SHORT DRESSES

Sister Alma C. Meade

It seems that short dresses are the worst enemy

we have to fight in the Dunkard church today. Sorry to say, some of the remarks passed in regard to sisters short skirts are not very pleasing, and also some of the things we see are not becoming to any Christian woman.

I recall being at a meeting at a certain place and seated not far away from me a sister sat with her leg propped up and she had only stockings on to below the knees and I could see her bare legs to about the knees. I wonder what God thinks of such actions, and sorry to say it happened to be a preacher's wife.

Do we still have a lot of Eves in the church to deceive the men. I hope and pray that some day the Elders will awake to their sense of duty and tell women their place and standing and how they should dress. To me the only thing I can see is such a woman don't know God and I am afraid God don't know her or she would be willing to dress decent and Godly. "By their fruits ye shall know them." My Bible teaches me in Matt. 5:28-30, "Whosoever looketh on a woman to lust after her hath committed adultery

with her in his heart."

Dear sister, did you ever cause any man to commit adultery with you because you weren't dressed decent? Now the church is described as a body and has many members. I might be an eye, I might be a hand or a foot or some other part of that body. In Matt. 5:29-30 it says, "If thy right hand or an eye, etc., offend thee cut it off because it is profitable for thee that one of thy members perish and not that thy whole body be cast into hell."

If one of our members in the church body offends the church cut it off and cast it from you that the whole body might not be cast into hell, because such a member who will not adhere to the teachings of Christ and the preaching of the Gospel by our brethren and Elders is not a true member in the sight of Almighty God, and if such members are honest and sincere Christians they will only beg for mercy to come back into the fold and get right with God. You know a little leaven, leaveneth the whole lump. If one does it, others are sure to follow and what will the end be?

We can talk to such sisters and they hear it preached so often but they still will not hear. God pity them that they are so blind that they cannot see what God would have them be, but of course they like to serve the Devil just a little, but how does such a one fit in the Church of Jesus Christ. A few years back, if God would have said, Sisters make your skirts to your knees, I suppose they would have made them extra long because we as a people are always just a bit contrary. But now, for God's sake, let us be obedient children and live up to our profession more and more as we see that time is drawing to a close, that we might be fit subjects to go with Christ in the air when he comes to take his church home.

May God bless the Dunkard Brethren church and make her more pure and faithful.

THE PLAN OF SALVATION

Wm. Root

Part 4

Belief, or to believe is the first step in our faith, which

Paul said, "But without faith it is impossible to please him," (Heb. 11:6) to believe is the assent of the mind.

So the apostle said, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imparteth righteousness without works."

Not without obedience, but without man made works, now listen to this simple truth, "He (Abraham) staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform. And therefore (for believing the promise) it (his faith) was imputed to him for righteousness."

"Now it was not written for his sake alone, that it (righteousness) was imputed to him, but for us also to whom it (God's righteousness) shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Who was delivered for our offences

and raised for our justification." (Rom. 4:20-25.)

Why does this scripture say, "Believe on him" (that is God), because "God was in Christ reconciling the world unto himself." (II Cor. 5:18-19.) "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not imputing their tresspasses unto them; and hath committed unto us the word of reconciliation."

This teaches us that God wrought his work of righteousness, in his only begotten Son. And John says, "He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made him a liar, because he believeth not the record God gave of his Son, and this is the record that God hath given to us eternal life, and this life is in his Son." (I Jno. 5:10-12.)

While Paul tells us, "The righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe for there is no difference." (Rom. 3:22.)

Note—"Righteousness of God upon all that believe," the great point at issue between us and many who claim to be the true disciples of the Christian faith is, what is it to believe on him or have faith in him?

What is faith? A very good definition of faith is, as a little girl one time said, "faith" is taking God at His word. In other words to believe the "record God gave of his Son." To believe his word and to accept all the conditions, all the commandments contained therein.

Paul said, "For ye are all the children of God by faith in Christ Jesus." Then he would have us to understand how that we can put on Christ Jesus. In the next two verses he says, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.)

All are children of God by faith, all are born again, to become children of God or "sons of God," all born again to have faith in him or to believe in him.

Paul said, "By him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of

Moses." (Acts. 15:8-11.) Again, "And, God, which knoweth the hearts, bare them witness giving them the Holy Ghost, even as he did unto us. And put no difference between us (Jews) and them, (Gentiles) purifying their hearts by faith. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (Saved by grace, through faith, a faith that is more than confession, a faith that makes us children of God, through the new birth.)

Now, from the word of God, what is that door that opens into the grace of God? For the scriptures plainly declare, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. 2:8.) And (Tit. 2:11), "For the grace of God that bringeth salvation hath appeared to all men."

Also, "And this is the true grace wherein ye stand." (I Pet. 5:12.) What is the true meaning of all these texts? Do they mean that if one will just confess that Jesus Christ is the Son of God, that he died on the cross for the sins of the world, that he went to hell, so to speak for

the people, that by this confession alone, just in an abstract sense that we are saved, eternally saved?

Does it mean that after this confession we can go on and live in sin and please ourselves, that we can sin, without any fear of losing our reward, that we shall suffer loss, but sin will no longer change our chances of reaping eternal life? Does it mean that Christ away back on Calvary cancelled all the future sins I may commit, that they have in advance been remitted, by my one act of confession which I have made concerning him? Is that what it is to believe on the Son of God, to be saved by the grace of God? No, to your unworthy servant, to believe on Jesus means to take him at his word, to trust him, to obey him.

If confession is belief, to believe on him, then why all the teaching in the New Testament scriptures concerning the new birth, which is required to make one a child of God, to grant admittance into the kingdom of God? If this is all that is required to become a believer in Christ, why did our Saviour emphasize in

the great commission, the "teaching them to observe all things whatsoever I have commanded you."

In conclusion, what according to the word of God gives us access into God's grace? Let us hear the conclusion of the whole matter.

First—Faith, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

Outside of Christ all are lost and condemned, how do we get into Christ? By the obedience of faith, which is first to believe, the ascent of the mind, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.)

Second—The repentance of our faith, "Repent and be baptized every one of you, for the remission of sins and ye shall receive the gift of the Holy Ghost." (Acts. 2:38.) Note: Baptism for the remission of sins and gift of the Holy Ghost, note also Rom. 8:9, "Now if any man have not the Spirit of Christ, (of God) he is none

of his." (Baptized to receive the gift of that Spirit.)

Third—The confession of our faith, Paul said, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, (to believe in the heart, the assent of the mind, a willingness to comply with his terms of faith), thou shalt be saved." (Saved from the Adamic sin, saved from past sins, an assurance of provision or atonement being made for future sins through faith being canceled, a promise of being eternally saved, this is what the above text means to the writer.) Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) So then there is the baptism of faith.

Fourth—The baptism of our faith, which gives us access into God's grace. Jesus, in the above text said, the one baptized shall be saved, the one who rejects shall be saved, the one who rejects shall be damned." (Condemned.) Christ is the door "into the sheep fold," the haven of rest, the habitation of God, heaven.

We are baptized into Christ that door. Baptism

is also the door into his church, the church is his body, the body of Christ, hence the church then is the door into the sheepfold or kingdom of God.

Men and women are born into that kingdom. Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.) There is no birth of water and Spirit recorded in the scriptures except through baptism. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (I Cor. 12:13.)

And this new birth of water and Spirit is not the natural birth of man, nor of flesh and blood, but of God. (Jno. 1:12-14.)

The new birth means a birth into Christ. "Being born again." (I Peter 1:23.) Born of Christ is being born by the word of God, a washing of generation, and renewing of the Holy Ghost. (Tit. 3:5.) There is no washing of regeneration or washing of water by the word recorded in scripture, except through water bap-

tism, which is a part of that faith which gives us access into God's grace.

We find that the penitent's sins are remitted in baptism, which brings us to the cross, where the blood flowed, many people deny this, calling baptism man's work, that God does not meet us with pardon in the act of baptism or at the time of baptism, but they say he met us with pardon at the cross, which is true, but we meet him there where the blood flowed through the acts of our faith.

Baptism is God's work through the word of his Son, not man's work, nevertheless it is a condition to be met, by the authority of that word, in the faith of the gospel of God's righteousness.

Repentance precedes baptism, it takes belief, commonly called faith, repentance, confession, conversion and baptism, to pardon, this was the original plan and basis upon which the church was built.

This is God's grace or his righteousness imputed unto us through the word of God. Who will accept it, who will reject it?

Great Bend, Kans.

NEWS ITEMS

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren church, held our quarterly council June 24, 1943, the meeting was opened by singing No. 343. Bro. Lester Eckert read Phil. 2, and led in prayer, then our Elder, J. Harry Smith moderated the meeting. There was not much business to come before the council.

The District meeting is to be held in our church August 10-14, so we made preparation to take care of that. We elected three delegates Harry L. Junkins, Clayton F. Weaver and Paul Smith; alternates, Lester Eckert, Benj. Lebo and Charles Jacobs.

As we had no janitor for the church, Bro. and Sister Voglesong will take care of the church until our next council meeting.

Closing prayer by J. Harry Smith.

I wish to say in behalf of the church and the District meeting we need the prayers of all who know the value of prayer to pray that this may be a spiritual meeting and that what may come as business may be pleasing to our Heavenly Father, who seeth and knows all things. May God add his blessings is our prayer.

Harry L. Junkins, Cor.

R. 1, York Springs, Pa.

DALLAS CENTER, IA.

The Dallas Center church met on May 29th for our love feast. We

had a good spiritual feast together and enjoyed the meeting very much. Bro. and Sister O. T. Jamison and two other sisters were here from Quinter, Kans. We were so happy to have them with us.

The meeting began Saturday afternoon with Bro. Orville Royer giving us the first message on "Duty," after which Bro. Johnny Hawbaker followed with some good thoughts on the same subject. Bro. Jamison gave the examination message. In the evening we surrounded the tables and partook of the sacred emblems.

Sunday morning after Sunday school Bro. Jamison preached a good message on "The Trial of Faith." In the evening he preached on "Our Duty to Others."

Through all the services we felt it was good to be there and were loathe to leave the place on Sunday evening.

We are glad to have Sister Wingert home for awhile to help in the services.

All who know the worth of prayer pray that the work of the Lord may prosper at this place, so that many souls will be added to Christ's kingdom.

Ethel Beck.

ASTORIA, ILL.

We, the Astoria congregation, met in council May 30th with Elder H. R. Dickey in charge. All business was taken care of in a Christian manner. Bro. Dickey was re-elected as our elder and Kyle Reed was respectfully retained as secretary while stationed in C. P. S. camp.

The Lord willing we intend to hold our Communion services Sep-

tember 11 and 12. We extend an invitation to all who can, to come and worship with us.

Since we are not large in numbers, living long distances from the church, we are not privileged to attend meetings regularly. During the summer months we hope to be able to meet the third Sunday of each month, we pray it will be the Lord's holy will.

Bro. Dagid Lind, being 93 years and in declining health requested the anointing service, at our last meeting.

We feel we have been abundantly blessed thus far in life, and pray that all may remain faithful to the end.

Elta K. Harman, Cor.

CARTHAGE, VA.

Since our last report we are glad to announce that one new member has been added to our church, Sister Gruble. We are very glad to have her in our worship.

We have finished our study of the Polity Booklet, so we are having Bible study on Tuesday night. In these days of war and strife we all should try and live a pure and godly life. We ask an interest in behalf of our little band here at this place at the throne of grace.

Hayes Reed, Cor.

R. 4, Box 268, Roanoke, Va.

ELDORADO, OHIO

We, the Eldorado congregation met in regular quarterly council June 12th, at 1:00 p. m.

The meeting was opened by singing hymn No. 210, after which

Bro. L. I. Moss read the scripture Eph. 4:1-15 and led in prayer.

Then Elder Lawrence Krieder took charge of the services. The business was taken care of in a Christian manner.

We decided to have at least one week's meeting preceding our love feast, which is to be the second Saturday of October. It was also decided to paint the church building.

We are glad to have had another family move into our congregation recently.

We ask an interest in the prayers of the righteous. May we all strive to be more faithful and pure in heart, and may God help us to be strong enough to stand firm, regardless of what trials we may be called upon to endure.

Charlotte Weaver, Cor.

OBITUARIES

SYDENHAM STRAUSE

Sydenham Strause was born July 26, 1860, at Reading, Pa., and died June 3, 1943, at Diamond, Ohio, aged 82 years, 10 months and 8 days. He was preceded in death by his wife, Clara, January 27, 1928. He leaves to mourn his departure six children, 26 grandchildren and four great grandchildren.

JOSEPH C. CUSTER

Joseph C. Custer was born in Cherry Hill township, Armstrong, Pa., March 20, 1868. He was the son of Peter and Mary Smith

Custer. He came to Canton, Ohio, in 1897 and lived in the community of Aultman 24 years.

He was united in marriage to Anna S. Row January 3, 1905 by Henry S. Young. To this union was born one son, who died in infancy.

He leaves to mourn his departure his wife, Anna. He became a member of the Dunkard Brethren church March 25, 1942. He departed this life May 18, 1943, aged 75 years and 2 months.

JOSEPH ALLEN ROOT

son of Isaac and Melissa Higdon Root, was born April 30, 1867, at Ozawkie, Kansas, and departed this life April 30, 1943, aged 76 years.

He was married to Emma A. Bastin on February 20, 1889. To this union were born four sons: Thomas Christian, of Peru, Ind., John James of Empire, Isaac William of Great Bend, Kans., and Fred Earl of Waterford, Calif., and one daughter, Josephine who died in infancy. His wife preceded him in death on September 7, 1941.

In his early years he pioneered in Kansas, Missouri and Oklahoma where he lived most of his life.

He was baptized into the church of the Brethren in his youth, and in 1896 was elected to the ministry, and several years later ordained to the eldership, in which office he has so faithfully served with great zeal and earnestness. His early ministerial work was spent in evangelistic work. In 1925 he became a charter member of the Dunkard Brethren church, to which he devoted his untiring efforts, and love for the work of the church.

He, with his wife, moved to

Waterford, Calif., in December, 1928 where he has lived since.

One week before he was removed to the hospital, he called for the anointing service, which was administered.

His lifelong devotion and love for the church and his patience in suffering will be a loving remembrance to those he has left. And his desire and longing to meet those who have gone on attest to the hope that he has within him.

He leaves to mourn his departure his four sons, 37 grandchildren, 22 great grandchildren, two sisters, Reta Switzer of Kansas City, Mo., and Seltha Brimacombe of Los Angeles, Calif., and a host of friends and relatives.

Funeral services were held on Monday afternoon, May 3, 1943, at the Sovern Funeral home, Modesto, Calif., by Elder C. J. Rumble of the Old German Baptist church and Elder M. S. Peters of the Dunkard Brethren church. Interment in the Wood Colony cemetery.

Earth, with its dark and dreaful ills,
Recedes and fades away;
Lift up your heads, ye heavenly hills
Ye gates of death, give way!

My soul is full of whispered song,
My blindness is my sight;
The shadows that I feared so long
Are full of life and light.

The while my pulses fainter beat,
My faith doth so abound,
I feel grow firm beneath my feet
The green, immortal ground.

That faith to me a courage gives,
Low as the grave to go;
I know that my Redeemer lives,
That I shall live I know.

The palace walls I almost see
 Where dwells my Lord and King!
 O, grave, where is thy victory?
 O death, where is thy sting?

THE CAUSE OF CALAMITIES

John E. Kauffman

In past ages the blame for calamities was usually placed on the innocent instead of where it belonged. It is evident from the scriptures and otherwise that calamities will be the outcome of apostasy and backsliding.

As we go back to the beginning, the great calamity that came to the human race was not because Adam named the animals, nor because he took care of the garden, nor was it because the Lord provided "an help meet for him:" but when Adam and Eve took of the forbidden fruit, it was then that the calamity came, "For death passed upon all men."

It was not wrong for Cain to bring an offering, nor was it wrong for him to be religious. But when Cain brought a half-hearted offering, the Lord did not have respect unto his offering. But even then the

Lord told him, "If thou doest well, shalt thou not be accepted. (Gen. 4:7.) Abel was not to blame for offending Cain when the Lord had respect to Abel's offering and not to Cain's. Alas! What does Cain do? Instead of doing well, as the Lord had told him, he rose up and slew his brother Abel. Abel was not to blame but Cain the backslider, for the sin of murder was committed and introduced, and the calamity that goes with it continues ever since, as we have it before us to this day.

Noah (the preacher of righteousness) and his family were not to blame when they built the ark, before the flood came and destroyed every living thing that moved upon the face of the earth. Then who was to blame? It was when the sons of God (the backsliders) looked out into the world for their life companions (or companions at least) and when every imagination of the thoughts of men's hearts was only evil continually, that the long-suffering of God waited long enough, and when Noah had finished the ark the great calamity came.

BEFORE GOD'S ALL-SEEING EYE

John Wesley once said, "If you believe that God is about your bed, and about your path, and spieth out all your ways, then take care not to do the least things, nor to speak the least word, nor to indulge the least thought, which you have reason to think would offend Him. Suppose that a messenger of God, an angel, were now standing at your right hand, and fixing his eyes upon you, would you not take care to abstain from every word or action that you knew would offend him? Yea, suppose one of your mortal fellow servants, suppose only a holy man, stood by you, would you not be extremely anxious how you conducted yourself both in word and action? How much more cautious ought you to be when you know, not a holy man, not an angel of God, but God Himself, the Holy One, is inspecting your heart, your tongue, your hand, every movement, and that He Himself will surely call you to an account for all you think, speak, or act!" —The Church of God Evangel.

MY JUDGE

He that judgeth the nations will judge me. And as I see Him judging nations I know that His judgment of me will be kind and right. He is patient with the nations, long-suffering and merciful. When He punishes, there is no escape from the sentence; but He does not willingly afflict the children of men. And I need all of His mercy. Read Psalm 9.

MY PROTECTION

I do not pray to be saved from the world, but from worldliness; nor from proud men, but from pride; nor from others at all, but from myself. Save me from myself, O God; save me to Thyself! Let me behold Thy face day by day, as ever more and more clearly, until I awake in Thy kingdom, and am satisfied with the perfect vision. Read Psalms 17.

SENTENCE SERMONS

Character is like the foundation of a house, it is under the surface.

Honor is a harder master than the law.

Obedience places us in a condition to receive the blessing promised.—J. H. Moore.

The city exacts an awful price for the gain it has given, a price that is being paid in human life, suffering, and the decay of virtue and the family.—F. C. Howe.

ADULT SUNDAY SCHOOL LESSONS

- July 4—Matt. 16:1-20.
 July 11—Matt. 16:21-28, 17:1-13.
 July 18—Matt. 17:14-27.
 July 25—Matt. 18:1-20.
 Aug. 1—Matt. 18:21-35.
 Aug. 8—Matt. 19:1-15.
 Aug. 15—Matt. 19:16-30.
 Aug. 22—Matt. 20:1-34.
 Aug. 29—Matt. 21:1-22.
 Sept. 5—Matt. 21:23-46.
 Sept. 12—Matt. 22:1-22.
 Sept. 19—Matt. 22:23-46.
 Sept. 26—Temperance Lesson
 II Peter 1:5-11; Gal.
 5:19-26.

PRIMARY SUNDAY SCHOOL LESSONS

- July 4—How the Child Moses Was Saved. Exod. 2:1-10.
 July 11—The Burning Bush. Exod. 2:1-14.
 July 18—Moses, Aaron and Pharaoh. Exod. 7:1-25.
 July 25—The Passover Night. Exod. 12:1-36.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Aug. 1—Crossing the Red Sea.
 Exod. 14:5-31.
 Aug. 8—God Provides Food. Exod.
 16:1-31.
 Aug. 15—The Ten Commandments.
 Exod. 20:1-23.
 Aug. 22—Aaron and the Golden
 Calf. Exod. 32:1-24.
 Aug. 29—The Tabernacle in the
 Wilderness. Exod. 40:17-38.
 Sept. 5—The Spies and the
 Promised Land. Num. 13:
 17-33.
 Sept. 12—Moses Provoked at Mur-
 muring. Num. 20:1-13.
 Sept. 19—How Serpent Bites Were
 Healed. Num. 21:1-19.
 Sept. 26—The Greatness and Death
 of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XXI

August 1, 1943

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A STANDARD FOR THE PEOPLE

Our ancestors in the Dunkard faith in contending for the "Faith once for all delivered to the saints" insisted that the scriptures taught that there should be unity and harmony among the people of God and recognized the fact that this could not be possible unless there were standards set up which the people could follow. Clearly stated and fixed rules and methods or practices place us all on the same level in a oneness of society that contributes to the well being and fellowship of the saints. In this way the rich and poor, the great and small, the old and young are all one common family striving together for the edification and purification of the church, for the

saving of souls, and to the glory of God.

In the history of the past no church has ever been able to observe and perpetuate in a reputable way the commandments, statutes and ordinances of the scriptures without setting up standards to follow and regulations to keep the membership within certain bounds of activity and deportment. On the other hand it has been demonstrated by various groups or denominations that by setting up definite standards and requirements a church can in unity observe all the instructions of the scriptures in such a way as to command the respect and admiration of sound thinking people, even though they may not agree with our belief. In years gone by the various churches, Quakers, Methodists, Mennonites,

Dunkards, and others made a profound impression upon people in general in communities where they lived and worked by consistent adherence to stated practices and regulations in harmony with the scriptures.

As time went on, however, the satanic adversary set on foot a plan to destroy the unity and peace of the church and break down the power and prestige of the church in the world for good. To do this a vital subject was called in question. In the past the godfearing leaders of the church believed and insisted that the scriptures gave the church authority to enact and enforce rules and regulations to bring about unity among the membership. As time went on the "Modernists," a deluded leadership arose within the church with the false theory that the church had no authority to enact and enforce rules and regulations. With this delusion as a foundation a cleverly planned program conceived and empowered by the satanic power was set on foot and a "transition" was brought about within the church through which the former scriptural standards

and practices set up by our forefathers were torn down and discarded and all kind of innovations and departures brought into the church. This clever satanic ruse was perpetrated to such an extent among the churches that disruption and apostasy can be seen on every hand.

It was this deplorable condition that caused the Dunkard Brethren church to take a stand against these satanic deviations and practices and call for a return of the faith of our fathers with the scriptural standards and practices by which they were able to carry on the work of the church in a consistent and reputable way.

We insist that the church of Jesus Christ does have authority to enact rules and regulations and enforce them with the approval and ratification of our God. The words of Christ should settle this question in the mind of any intelligent and thoughtful person. In speaking to Peter pertaining to the power and authority of the church he made this definite statement: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) The authority of the church to bind and loose, to rule and regulate, to set up standards and practices for the peace and prosperity of the church are herein set forth so clearly as to make ridiculous to people of sound judgment the theory of the deluded modernists of our day that the church is without authority. The true Christian church cannot fellowship or conform to the standards of the world. The only safeguard is for the church to set up scriptural standards which Christian people can consistently comply with.

DISTRICT MEETING, FIRST DISTRICT

The District Meeting of the First District will convene with the Mechanicsburg congregation, Pa., Tuesday and Wednesday, August 10 and 11, 1943. Regular Elder's meeting will convene at ten o'clock, Tuesday, August 10th. Preaching services will be conducted Tuesday forenoon

and afternoon by the ministers present. Preaching services Tuesday evening at 7:30, following which service, at 8:30, the delegates will organize the District Meeting for the business session which opens at nine o'clock Wednesday, August 11, 1943.

A hearty invitation is given not only to the members of the First District, but also those of other districts, to be present.

Lewis B. Flohr,
Writing Clerk.

NOTICE

In order to get your name on the new mailing list please send in all delinquent renewals at once.

If your subscription is not paid up your Monitor will soon stop coming.

—Editor.

HISTORY AND DOCTRINE OF THE DUNKARD BRETHREN CHURCH

C. C. Myers

Chapter IX

"Our Two-Day Love Feast"

Around these two words "Love Feast" center much

BIBLE MONITOR

West Milton, Ohio, August 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

interesting history of the Dunkard church. Past, present and for the future as well. Based on scripture, Christ in the upper room with his disciples (John 13) held a "Communion" or "Love Feast" and established three great ordinances which when we observe, we commemorate the death of suffering of our Lord and Saviour. Also a future foretaste of the Marriage Supper of the Lamb. (Rev. 19: 9; Rev. 22:14.) When he

will gather all his beloved followers around the table of the redeemed and serve them.

The story of the "Love Feast" as found in the New Testament and its relation to the Christian life have always been held very sacred by the Brethren church, for from the very beginning in 1708 in Germany the founders of our church had a sincere desire to be imitators of ever ordinance Jesus instituted for the church to follow. The Dunkard church leaders all along the way have realized the importance of not only accepting Christ and all his teachings, but have always been concerned in a life in Christ, or in other words staying Christian or Christ-like. This is more apt to be accomplished if we do as He gave us example. (John 13:15.) So that in obedience hinges much of our soul salvation—our life here in Christ and with Christ in eternity. So is it any wonder that the love feast has been held among the highest ordinances of the church?

Here, dear reader, we will pause. Just reflect, ask yourself this question, "What church do you know

of has held the love feast in a more unique scriptural fashion and brought its meaning before the public eye in such a simple way, and yet with such a profound sacred influence as has been all through the years as it is held by the Dunkard church?"

I will here give you a statement made by a sister in the Catholic church, who attended one of our Communion services about 27 years ago in Illinois. At the close of the service she said, "This was the most sacred service I've ever beheld." It touched the innermost part of her heart. A long story followed this; but the high official of her church asked her not to attend another such service. But the impression of that service never left her.

Now I wish to take up the story of the two-day love feast. To say the least it was always realized as a "Mountain Top" experience. So in order to build up to this Lord's Supper in the evening our forefathers began a custom that really became sacred to the members of the church and (don't you think it was almost so with a lot of those who were not

members as well?) Conditions and circumstances help to form a custom so as such was the beginning of our two-day love feast.

Christ loved his disciples and they in turn loved each other. So our Brethren love our Redeemer and if true, Brethren love each other. This has been outstandingly manifested especially at a love feast occasion, on account of an inbred and inherited social characteristic of our people the two-day meeting was attended by many members of other congregations, because they liked to be together and have social and Christian fellowship which has always been known as a source of encouragement to each other on our way Zionward. The meeting usually being held on Saturday and Sunday, began at an early hour, about 9 or 10 o'clock on Saturday morning. The date of the meeting was always announced on a page of the church paper.

This printed announcement in itself, has always been known as an invitation to come to their meeting. Most churches held two of the meetings a year. There was great preparation for

generally a large crowd was expected, and the deacon brethren went early to prepare for the material wants of the meeting. The day before, a beef was butchered and the sisters of the church had baked the bread and prepared the other necessary things such as butter, applebutter, etc., such things as was necessary for a plain meal for noon on Saturday and breakfast and dinner on Sunday. The communion bread was also prepared by the deacons' wives. To say the least, the love feast was looked forward to, before the appointed time.

The church was prepared from the standpoint of the physical needs and also the spiritual needs. As the deacons always went two by two and visited the entire membership to see that all were in peace, love and harmony, and especially to encourage those who were weak, and look after the general need of the church. The method and true purpose of the "Deacon Visit," was good. It worked well and meant lots to the church in general.

To illustrate a two-day love feast the order of the

services, its effect and things of interest both social and spiritual, I will relate a reminiscence of years ago. The like of which happened in hundreds of homes over the brotherhood and illustrate a two-day love feast as near as anything I know of. The story as follows:

My father came in from the field for dinner; mother stated we received a card saying that "father and mother" were coming to go with us to the love feast at Cherry Grove, and early Saturday morning we were on our way. And as we came driving up the hill and turned in at the old church about 10 a. m. we could see at once there was a large assembly of brethren and sisters. You could hear the singing of an old familiar hymn. The old sheds were well filled with horses and carriages and some wagons. In the beginning, after a good old hymn was lined or read in a manner to place special emphasis on the message of the hymn, slowly sung meter tunes were used and the entire congregation entered into the spirit of the hymn. And it just seemed one's soul was lifted heavenward.

It was one of those old

fashioned Dunkard meeting houses of the 40x60 feet type, all in one room above, and with kitchen and large dining room in the basement. In the large assembly room there was no pulpit, but a long table and a long bench on each side. Back of the table were a dozen or maybe more, preachers. A scene that made an impression to one looking on, that there were many good "Old Fathers In Israel."

They were gathered from far and near, many congregations were represented as well as a number of "real Dunkard preachers" in appearance. For the most part, nearly all had beards and a saintly expression on their faces. Henry Martin was the Elder and he turned the meeting over to the visiting brethren. (The deacons sat on the bench in front of the table.)

Soon a short period of nudging each other to "go ahead" or "use the liberty," then some brother got up and read a scripture. Took some subject along the line of admonition, started out slowly and deliberately, but before long he got warmed up and soon the spirit of the meeting run high. At a

meeting like this we expected to see and hear such men as Lemuel Hillery, Enoch Eby, Jake Delp, Franklin Myers, Samuel Studebaker, Dane Stitzel, C. P. Rowland, Wm. H. Isenbise, D. L. Miller, J. G. Royer, Edmond Forney, Melcor Newcomer, S. I. Newcomer, D. E. Price, John Heckman, Will Lampin, B. H. Kepner, A. H. Lutz, Allen Boyer, Ezra Lutz and a number of others.

Of course the service at many of these meetings was not complete until Paulus Wetzel put on the finish in German. It didnt take him long to get "warmed up." It seemed he just opened his mouth and it rolled out. Maybe some brother had stopped off enroute to Annual Meeting or somewhere else. This was no uncommon thing among the laity as well, in that day.

Dinner time—some deacon brother came to the door and announced the meal was ready. All were invited to the basement to a plain meal. A verse was lined and sung. A brother gave thanks and a grand social hour was enjoyed also. For brethren and sisters had come from a dozen congregations around about, and

many hearty Christian greetings were exchanged. Often some had not met for several years.

In the afternoon service there was a variety of preachers and at the close it was no uncommon thing to have several applicants for baptism, and they were taken down to the creek and received into the fold the Bible way, by trine immersion, and as they came forth from the watery grave a verse of "On Jordan's Stormy Banks I Stand," was sung. They were heartily received by the members midst many tears of joy as well as a number of "God Bless You."

We now returned to the meeting house to the service now called the "Self-Examination Service." I Cor. 11 was read and many preachers exhort on this all important subject strongly emphasizing the duty of each member to carefully examine themselves (not others) and pray for a closer walk with God and the forgiveness of sins.

In the closing prayer the liberty is extended so a number of heartfelt prayers are offered at the "Throne

of Grace."

Is it any wonder that as the day begins to draw to a close that after attending such a rich spiritual feast of good things that the spirit of the meeting is running high.

Now comes the preparation for the evening service. Christ instituted this service in the evening, therefore we have always held the communion in the evening part of the day. (John 13:30. The deacons have the table pretty well set, with benches on either side and white tablecloths on so the appearance of the meeting room is quite sacred. The crowd begins to grow—as even at this late hour more carriages come driving up the hill and turn in. More room at the tables must be made and by night the old church is taxed to its capacity. The tables are well filled and crowded with members. The "outsiders" fill the doorways and church yard. "What a sight to behold," a vivid picture in my mind—all these brethren on one side and sisters on the other side, all plainly dressed and wearing white prayer covering. Everything in

readiness, it now becomes quiet, for this rich feast to the soul. "A real Brethren sight."

Now the Communion service proper begins. The officiating elder rises at the head of the preachers table and announces the "Intent of the service," that of being like Christ held with his disciples, turns to John 13, reads the scripture on Feet Washing (a basin and towel are at the end of each table.) He takes a towel and girds himself and pours water into the basin and washes the feet of his brother at his side and wipes them with the towel he has girded about him. Then they both arise to their feet and salute each other with a holy kiss and so on (the sisters doing the same) until each one washes and wipes the feet of the one next to them. All is done in quietness and in order. No comment is needed on a plain commandment of the scripture, so we as a church are obedient that we might have a part with Jesus not only here, but through all eternity. (John 13:8; also verses 14 and 15.)

We show by this act of the humble service that we are ready to serve and fellow-

ship with each other, so we come next to the Lord's Supper.

As instituted by Christ on this night also which is a full meal and belongs with this service. (John 13:30; Luke 22:20; John 13:2-4; I Cor. 11:23-25.) The meal had been put on the table consisting of beef, soup, bread and water. Thanks is expressed by some brother. They eat in reverence and quietness with minds centered on the coming feast of our Lord. Looking forward to the grand time of His return. Our meeting together around the table of the Lord. Again as we eat with each other we show the spirit of union and fellowship. The meal is eaten in sacredness and finished. Now comes the climax. Thanks is again expressed and tables are covered.

The Communion of the bread and cup. But just now we observe the salutation of the holy kiss. A bond of love and union. So each salutes the one next to them and so on it is passed around in an unbroken chain until it returns to the officiating elder. (The sisters likewise with each other.) (Rom. 16:16; I Cor.

16:30; I Peter 5:14.)

Now a reading on the betrayal, death and suffering of our Master, John 19 or Isaiah 13 or some other like scripture. A touching comment on the suffering and death and his shed blood on Calvary and the cost of our redemption is brought at this stage of the meeting. We are now ready to partake of the bread and cup. (Matt. 26:26; Mark 14:22-24; I Cor. 11:21-26. The communion bread in long narrow strips (of unleavened bread). The officiating elder arises, asks the blessing on the bread then turns to the brother next to him, breaking off a piece and as he hands it to him says, "My beloved brother, the bread which we brake is the communion of the body of Christ," and so on till it goes around the tables and returns to him. (The sisters do likewise.) Now the bread is eaten in silence with our minds centered on His broken body.

Then the cup—which is pure grape juice) "The fruit of the vine" is poured into a cup and again he rises and asks the blessing on "the cup." Then he turns to his brother and says, "My

beloved brother, this cup of the New Testament, is this not the communion of the blood of Christ." Then each brother as he takes a sip, passes it on and says, "My beloved brother this cup of the New Testament is the communion of the blood of Christ." (Sisters again do likewise.) The service draws to a close.

Thus again we have commemorated the death and suffering of our Lord and looking forward to our meeting with him in the future. What a wonderful service we have just partaken of—a rich spiritual experience—a spirit filled "mountain top meeting." A prayer is offered for all present, a hymn is sung and the evening meeting is closed. "We go out and it is night."

After a night's rest at the church or some home we again assemble the second day for morning worship and breakfast, which is held in the meeting house. A good breakfast and social hour is enjoyed by all, both young and old.

The morning service might vary, but I will give it as it was when I was a boy. An order of service

worthy of imitation. The service began soon after nine, and all the children were asked to take the front seats and some good brother gifted in this line gave the children a good lesson or talk. (This part of the services in these days should not be over looked, this often left lasting impressions which only eternity will tell the results.) Among those who were gifted along this line were P. P. Rowland, J. G. Royer, John Heckman, Lee Boyer and Dan Blocker; and very many others. Their simple stories were not only good for the children, but for adults also.

Then the service is turned over to the "Visiting Brethren." These services were often a little long, but nevertheless there was never time enough for all the good things to be had. Good singing at all the services seemed to fill the house with the Spirit and helped to inspire the preachers that followed. For as a rule more than one used the "liberty." These were generally powerful sermons and the meeting house was well filled.

Christ" was no uncommon subject on such an occasion and many other like subjects protesting against evils of the age, with no uncertain sound. I remember on one occasion when it was announced that Bro. Dave Eby of Washington would be at the Old Yellow Creek church the house was full and nearly as many on the outside. What a crowd. To relate many of these meetings would be interesting and inspiring. On one occasion Elder John Heckman got up after Eld. Moses Deardorf had just preached a powerful sermon and all Bro. Heckman said, with outstretched hand and a keen look over the audience was, "There is nothing better that some of you men could do than join the church," (a one sentence sermon), then sat down, and soon afterward some of these men did come. Another occasion of this kind at the close of a spirit filled meeting on the second day, the preacher had given a powerful sermon, then sat down and failed to give an invitation. A Baptist man got up back in the audience and said, "Say Brother, I can just feel the Spirit around me, there

"The Second Coming of

are men here that ought to give their hearts to God." So the preacher arose and gave the invitation and seven men around this man came forward. The time is now past noon and the meeting must close. A deacon brother announces that dinner is now ready in the basement and again all members and visitors enjoy this dinner and special fellowship, and there isn't words in the English language to express this kind of a meeting.

Now dear reader, are we going to let banquets, social affairs, church suppers, fellowship suppers, etc., take up our time and rob us of the high spiritual value of "The Love Feast?" Can any substitute bring about a closer fellowship with God? Do these new and modern ways have a greater influence on the outside world? So I say in conclusion to our dear brethren, that we hold to our two-day love feast, and be careful not to allow ourselves to trim it, here a little and there a little.

A conclusion, drawn from the association and observation of others, that no church holds as high a value of the communion service as

a whole, and has as rich a spiritual effect on its members as does a "Dunkard Love Feast."

New Port Richey, Fla.

DEAD THINGS

Anna Flora

Let us think awhile on dead things. We are all dead to one thing or another. Sometimes I wonder how dead we are and to what are we dead. I would like to divide this into several groups.

First: Dead in sin. (Eph. 2:1-5.) And you hath he quickened, who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ. (By grace are ye saved.) As long as we live in trespasses and sins we are dead. While dead in sin we cannot see our true condition. If a thing cannot be supported by the word of God it is dead. Only in Christ can we be made alive. There are so many dead and do not know it. (Eph. 4:18.) Having the understanding darkened,

being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. As long as we are in sin we are alienated from God. We are in blindness and darkness. And when the blind lead the blind, both shall fall in the ditch.

We are in ignorance, even with all the book learning we may gather we are still in ignorance. And we are told, if any man lack wisdom let him ask of God.

Second: As good as dead. (Heb. 11:12.) Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. This is speaking of Abraham when God promised him a son. And him as good as dead because of age. And yet we see how God fulfilled that promise. There is nothing impossible with God. Abraham staggered not at the promise of God, but how are we, do we stagger and stumble when we have a whole book of promises? There are those who are looking at the light of the world and yet are not willing to be guided by it. These

are as good as dead because they have not been made alive through Christ.

Third: Half dead. (Luke 10:30.) And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead." Let us liken this man to one who has started out in the Christian life. All went well for a while, he got part way, but what happened? Supposing we consider the thieves as the cares of life, trusting in riches or worldly pleasure. These finally stripped him of his faith in God. Here we find him half dead. Oh, yes, he still wanted to be one of the church, but how could he work and help some souls, when he is half dead. And so are we when we begin to look at the dazzling things of the world to lust after them. It is only a small thing at the beginning, but big things begin small. Their intention was good. They didn't mean for other people to take it up just because they did. And what was the result. One said, "If they can do that and no one says anything, so can I."

And pretty soon where are we?

I once heard it spoken of as the workers, jerkers and shirkers. It seemed a pretty good illustration. There are those who are ready and willing to work. Then the jerkers—j u s t whatever mood they are in. They only work by spells, when not in the mood to help they say, "Let someone else take that part." We are robbed of our usefulness, begin to find fault, but never with ourselves. The human family isn't made up that way. If a certain brother or sister had heard that sermon it would have been good for them. Why not take these things home to ourselves?

Are we too dead to see where we stand? And the half dead have to be cared for and waited on. This is the reason we have the sick and feeble in the church, they are half dead. The workers have such a time keeping them revived they do not have time to go out and save the lost in the world.

Fourth: Twice dead. (Jude 12.) These are spots in your feasts of charity, when they feast with you, feeding themselves without

fear, clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit plucked up by the roots. These are in a pitiful state, to be twice dead. Clouds without water, when the people are hungering to hear the word. They speak to one who they think from outward appearance could point them to Christ only to find them empty in the inner man. They have never been saved. Baptized perhaps, but not repented. They have just gone on in their sins. These are the trees whose fruit withered.

They could have helped some poor lost soul and didn't know how because they were never sure they were right with God. They shall be plucked up by the roots. When a thing is plucked up by the roots it is sure to die. It is appointed unto man once to die and after that the judgment. Where will we spend eternity?

Fifth: Dead to sin. Col. 3:3.) "For ye are dead, and your life is hid with Christ." When we can put the things of the carnal mind behind and live for Christ it is a wonderful life. The whole

aspect of life is changed. With God guiding us and our life spent in his service, we are not only dead to sin, but the more alive. We are then living in the spirit. It takes a consecrated life to keep us in subjection to God.

(Rom. 8:6-7.) "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." If we are carnally minded we will end in death. For we will not be subject to the law of God. The carnal nature dies hard and we have to be on our guard lest it be resurrected. Let us think on the things of the spirit of God which gives life and peace through Christ. (John 3:16.) "For God so loved the world, that He gave His only begotten son, that whosoever believeth on him should not perish but have everlasting life."

Dallas Cener, Ia.

IN MEMORIAM

As the sun goes down each evening.

Even so with life sun to us all;
When the time comes at His bidding
For us to rise, or at His feet must
fall.

So we trust he the prize hath won,
Earth's battle o'er, its warfare
done;

He enters fame's bright portal;
And o'er the ford, beyond the
strife,

Above the cares of earthly life---
He gains a life immortal.

In loving memory of Evan H. Keller, our dear beloved brother and husband, who passed away six years ago, on September 14, 1937.

Sister Mary E. Keller.

NEWS ITEMS

ENGLEWOOD

We met in regular quarterly council June 26th, at 8 p. m. Bro. L. W. Beery opened the meeting by reading Eze. 33:1-11 and gave a few remarks, and led in prayer.

Bro. Robbins took charge of the meeting. There were two received by letter since our last council, which we welcome very much. What business came before the meeting was disposed of in a Christian manner. Bro. H. I. Jarboe of McClave, Colo., has consented to be with us in a two weeks' series of meetings beginning September 12th, the Lord willing. We ask an interest in your prayers for the success of these meetings.

The evil one is working hard and making much success in these days. We all need to be more on our guard, and watch and pray that we may be found faithful to the end.

Ivone Diehl, Cor.
New Lebanon, Ohio.

**IN MEMORY OF MY DEAR FATHER,
ELDER JOSEPH ALLEN ROOT**

Joseph A., son of Isaac C. and Malissia L. A. Root, (nee Higdon) was born in eastern Kansas April 30, 1867, departed this life April 30, 1943, aged 76 years. He left us on his 76th birthday.

He was united in marriage February 20, 1889 to Miss Emma Adaline Bastin, who preceded him, passing on September 7, 1941.

He leaves to mourn their loss four sons, two sisters, a large number of grandchildren, great grandchildren and a host of friends. His children are Thomas Christian, Peru, Ind., John James, Empire, Calif., Isaac Wm., Great bend Kans., Fred Earl, of Waterford, Calif.; a daughter, Cordelia Josephine died in infancy, is lying at rest in the Hoyle Creek cemetery near Ames, Okla.

Father and mother were married near Carthage, Mo., where they made their home until the Cherokee Strip opened in Okla., whither they went and became settlers in the western frontier.

Much could be said regarding the character and life of my dear parents, but we will let this suffice, he was a Christian, which is the highest tribute that can be paid to anyone, he was a kind, loving husband and father, always giving wise council.

He united with the Dunkard church early in his young manhood, to which faith he remained faithful until the Saviour took him home.

He was called to the office of deacon while a young man, installed into the ministry in 1895, being called by the Hoyle Creek church,

Ames, Okla. He served the church faithfully in this office for many years, serving the following congregations, Hoyle Creek, Indian Creek, Union Center, Elk City, Pleasant Plains, Parairie Lake, all of the District of Oklahoma; Panhandle of Texas and New Mexico. This service was given between the year 1895 and 1926.

In the year 1909, father wanted to go west, so October of that same year he with his family moved to southern California. While in California he served the church again in th Englewood and Tropico congregations. While at Tropico he was called to take up the work at Boyle Heights Mission, in the East Los Angeles congregation, which work he had in charge for several months.

Father held a great number of series of meetings, baptized many converts, in his day. evangelistic work was the service he loved most, his was great joy when he could witness sinners come home.

When the Dunkard Brethren stood for the faith, once delivered unto the saints in 1926, he at once identified himself with them, was a charter member of the Carpenter church, Oklahoma, one of the first organizations organized by Bro. B. E. Kesler, he with Bro. Aaron Leedy were ordained to the eldership at the above mentioned organization.

Later he and mother, we children all being married, again moved to California., locating in the Waterford congregation, (now Pleasant Home) where he served the church as long as his health would permit.

The last year of his life he suffered much, was operated on at Kansas City, Mo., one year ago. On

returning to his home his condition grew worse, was confined to the Modesto hospital for some time, where he apparently fell into a peaceful sleep on April 30. We believe he was ready to go home. Our loss we feel was his eternal gain and we can not wish him back to this wicked, sinful world of sorrow, pain and bloodshed.

We do miss him, we can go to him, but he cannot return to us.

Funeral services were conducted at the funeral home at Modesto, Calif., sermon by Bro. Joseph Rumble of the Old Order Brethren church. He was laid to rest in Modesto cemetery of the German Baptist church, by the side of mother.

Lovingly submitted by his son, Wm. Root, Great Bend, Kansas.

IN THE SECRET PLACE OF PRAYER

Oh, the joy of sweet communion,
In the secret place of prayer.
Oh, the bliss of His sweet presence,
When I meet my Savior there.
He, in tones of sweetest accent,
Bids me trust Him more and more;
Claim His promises unfailing,
Daily strength and grace implore.

Oh, the peace in His own presence,
In the secret place of prayer,
When from all the world secluded,
His own peace with me doth share.
How I love to linger with Him,
Listening to His words of grace,
Resting in His will, submissive,
Nothing can His love efface.

Oh, the fellowship with Jesus,
In the secret place of prayer,
There to tell Him all my longings,
And to cast on Him my care.

He so gently soothes my sorrows,
And His strength He doeth impart,

With His own right hand upholds me,

Draws me near unto His heart.

Do you love to talk with Jesus,
In the secret place of prayer?

Have you found His peace and pardon,

As you meet your Savior there?

Do you bring to Him your burdens,
Cares and trials with Him share?

He will give you joy unbounded,

Rest and peace beyond compare.

—Selected.

TEN REASONS WHY—

Christian People Should Not
Be Unequally Yoked To-
gether With Unbelievers
In Labor Unionism

1. Christian people are enjoined against being "unequally yoked together with unbelievers" (II Cor. 6:14). When Christians and non-Christians are bound together as one body in the same organization, especially where there are Christian principles involved, the same consists of an unequal yoke between them.

2. As a rule, self-interest, rather than the Golden Rule, dictates the policies of the average labor union.

3. Complaining against the monopolistic spirit of

corporate wealth, they resort to monopolistic methods to enforce their demands; thus interfering with the rights of the employers of labor and with the rights of the nonunion man.

4. Their attitude towards the nonunion man, who has a conscience against being unequally yoked together with unbelievers, is un-Christian—as is clearly revealed in the “closed shop” policy, as well as in their strikes and picketings.

5. They often resort to deeds of violence to enforce their demands. Through strikes, “peaceful” (really war-like) picketing, ominous threats, etc., they often coerce employers of their labor to adopt the “closed shop” policy, thereby holding a double club of join-or-starve over the heads of non-union men.

6. Such monopolistic policies are in direct opposition to the sacred principle of human rights. Whether a man decides to join a labor union or to hold aloof from it, is every one's private affair and no one should seek to interfere with his rights especially not through coercion. Every man's individual rights cease at the

point where they begin to interfere with the individual rights of others.

7. No man who believes in the sacred principle of freedom of conscience or of religion can consistently belong to any organization that through strikes or other coercive measures seeks to interfere with this sacred right.

8. It is said that the monopolistic spirit and policy of corporate wealth is responsible for the organization of labor unions. Granting that this statement is true, why then should organized labor resort to similar monopolistic policies that we condemn in organized capital? Conscientious Christians should have no part in either.

9. The principles of the Gospel are so far superior to the monopolistic policies of both corporate wealth and labor unionism, that Christian people can not afford to exchange Gospel standards for world standards.

10. Recognizing the fact that it is every man's Christian duty to provide for his own, spiritually and materially, we know of no higher authority for giving us advice than that of our Lord

Jesus Christ, whose advice is this: "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you"—remembering the divine purpose, "I will never leave thee nor forsake thee."

—Gospel Herald.

A STATEMENT AND A WARNING

Mrs. H. S. Grubb

As I have a great desire to be of service for my God and it seems I cannot do very much work away from home as I have an afflicted daughter, I have been trying to write for our church paper, hoping it will be of help to those who read our paper.

I am so troubled and grieved over the way some churches are getting away from the spiritual way of life and becoming so much like the world that there is really no difference in these who belong to their church and the people of the world. So much formality and pride in the church that I truly believe God does not approve.

I know some very good people in these churches

who will not condemn the wrong they see in the church or contend for the right. They seem to be timid or afraid they will offend some one. I am so afraid they will be punished for not making known what they think concerning these things. God holds us responsible for the things we know and do not make known to others. When we can see the wrongs, I believe this is the way God calls us in these days to make known to others who cannot or do not know of the wrongs or evils in the church. Then these are no better than Jonah who did not want to warn the people of that great city the Bible speaks of, Nineveh. After all, though, Jonah did warn them and they repented. So we are held responsible for the souls of others if we know they are wrong and we do not warn them. It is very hard to tell our loved ones and friends of their sins, for we feel like they will get angry with us, yet we must do so for the Bible tells us to do so.

Some churches remind me too, of the great city which Lot was warned of and called out from. Lot

was spared because he obeyed. His wife was lost because of disobedience. I feel that every one is being warned in these days, and I believe that God will soon punish those who do not heed His warning. We should do everything that we can to defeat the devil for he is working hard trying to get all of God's children. He is working after them, even in the churches. Let's try and keep our church separate from the world and its sins.

R. 4, Box 314, Roanoke, Va.

KEEPING OUR PROMISES

George Studebaker

It is a genuine pleasure to do business with that person whose word can be depended on at all times.

We respect and admire them even in our business with them in this life. We often say their word is as good as their note.

But it came to my mind how is it with our promises to the church, recorded in Matt. 18:15-8, are we faithfully keeping our promises as we should when we came

to the church? Or do we carelessly let those promises slip, as if they were of no consequence?

Remember dear brother or sister, when we made those promises they were made before God and witnesses. I have known members when they imagined some one had done a wrong to them to go around with a frown on their faces, never trying to make things right or perhaps telling their troubles to others instead of to the one who had done them a wrong.

And I once knew of two brethren having some trouble and one of our ministers advising them to commune and they could make their wrongs right afterwards. Is that according to scripture?

A GREAT EVIL

Titus Martin

Procrastination, or putting things off, always was and still is today, one of the great evils of mankind. We often think of procrastination as applying to sinners who put off making the wise choice of salvation, and it is

surely found among them. We want, however, to think of it as it applies to us individually and collectively as the children of Christ. The devil tries just as hard to keep God's children from doing His revealed will, or getting them to put it off, as he does to get sinners to put off making the wise choice of salvation.

The writer can look back with sorrow upon a number of times in his life when revealed duties were put off with the result that opportunities passed or were performed with less effect than had they been done right away. The scriptures are full of "straightway" and kindred expressions when God's will was revealed to His children. I believe it to be His will that His children do the same today when God speaks.

The church has suffered loss, and has often been hindered in her testimony, because of neglect to deal straightway with the sins of some of its members. For some reason or other, this matter is put off till communion time, and then the problems are often multiplied and harder to deal with than had they been dealt

with right away. Eccl. 8:11. As individuals we are taught and rightly so if made conscious of sin, to amend our ways right away. If we would wait till communion time they would be harder to deal with and perhaps we would be lulled to sleep in our sins with no amendment at all. If best to deal right away with our sins as individuals, is it not likewise best to deal right away with sins in the church, the collective body of Christ? The same dangers that apply to individuals apply to the collective body and the evil results are possibly more far-reaching.

The need of "straightways" applies not only to the troubles of the church, but likewise to those opportunities of service—those open doors the Lord opens unto us as a church. One of these opportunities we are so prone to put off is that of visiting the sick. I question if there are many duties that come before this, and especially is this true of the ordained brethren. Sometimes there are sick that we may not know of, and then sometimes company is not best for the sick, but often we are pressed or called to

make a visit and we put it off. This neglected ministry has far-reaching results for good if we follow in the Master's footsteps in making these visits.

Putting off speaking to our unsaved neighbor, visiting that mission Sunday School, etc., are avenues of service that we do well to act upon straightway when the Spirit reveals them to us. In the future let us have our eyes and ears open to the Spirit's voice and direction, and "straightway" seek to obey Him, and we shall reap an hundred-fold blessing.

—Selected.

NOT IN VAIN

On one of Asbury's excursions, after traveling hard through a western wilderness to reach a quarterly meeting which lay on his route to a distant conference, he was unusually tempted at not having seen, for some time, any direct fruit of his personal labor in the conversion of souls. He felt inclined to the belief that his mission had expired, and he had better retire from the work.

With this depression of spirit he entered the church on a Sabbath morning, in a rude log chapel in the woods, and took his seat, unknown to any, in the back part of the congregation.

After the usual preliminary exercises had been conducted by the preacher, an opportunity was given for the relating of Christian experience. One after another testified to the saving grace of God; and occasionally a verse of some hymn was sung.

The tide of religious feeling was rising and swelling in all hearts when a lady rose whose plain but exceedingly neat attire indicated that she was a Methodist. Her voice was full and clear, though slightly tremulous. She had traveled many miles to the meeting, and her feelings would not allow her to repress her testimony.

She remarked that she had not long been a follower of Christ. "Two years ago," she said, "I was attracted to a Methodist meeting in our neighborhood by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth that he uttered on my heart. I fled to Jesus

and found redemption in His blood, even the forgiveness of my sins, and have been happy in His love ever since.

"Not a cloud doth arise to darken
my skies,
Or hide for a moment my Lord from
mine eyes."

She sat down, and ere the response which her remarks had awakened in all parts of the house had died away, Bishop Ashbury was on his feet. He commenced by remarking that he was "a stranger and pilgrim," halting on his way for rest and refreshment in the house of God, and that he had found both; "and," said he, with uplifted hands, while tears of joy coursed freely down his face, "If I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round till I die."—Selected.

THE LITTLE FOXES

I will read the first five verses of the 12th chapter of Hebrews from which my text is taken: "Let us lay aside every weight."

Jesus has never widened

the way of life. It is a narrow way. The church should have a revival for its members to get rid of little sins. "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." (Song of Solomon 2:15.) The vines must flourish if there is to be fruit. God help us to watch for the little foxes that spoil them. It is the little sins that decrease the power of man. There is the foolish speaking and jesting which causes one to lose power and influence. There is backbiting which wrecks one's Christian influence. These are little foxes that destroy the vines.

We have quit preaching about worldliness, but we should begin it again. There is Sabbath desecration destroying the vines. One day of every week belongs to the Lord. . . . Our churches are "going light," as we used to say of a queer disease the pigeons had when they ceased to eat and became only skin and feathers.

We shall never come to victory until we lay aside every weight.—Dr. Bob Schuler.

SENTENCE SERMONS

On the divine side of our salvation it is grace, on the human side it is faith. God gives both grace and faith.

Nothing is more contemptible than intentionally to avoid the mirror, which shows us things as they are, and to find comfort on the couch of a miserable self-deception.

ADULT SUNDAY SCHOOL LESSONS

- July 4—Matt. 16:1-20.
 July 11—Matt. 16:21-28, 17:1-13.
 July 18—Matt. 17:14-27.
 July 25—Matt. 18:1-20.
 Aug. 1—Matt. 18:21-35.
 Aug. 8—Matt. 19:1-15.
 Aug. 15—Matt. 19:16-30.
 Aug. 22—Matt. 20:1-34.
 Aug. 29—Matt. 21:1-22.
 Sept. 5—Matt. 21:23-46.
 Sept. 12—Matt. 22:1-22.
 Sept. 19—Matt. 22:23-46.
 Sept. 26—Temperance Lesson
 II Peter 1:5-11; Gal.
 5:19-26.

PRIMARY SUNDAY SCHOOL LESSONS

- July 4—How the Child Moses Was Saved. Exod. 2:1-10.
 July 11—The Burning Bush. Exod. 2:1-14.
 July 18—Moses, Aaron and Pharaoh. Exod. 7:1-25.
 July 25—The Passover Night. Exod. 12:1-36.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Sunbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Aug. 1—Crossing the Red Sea.
 Exod. 14:5-31.
 Aug. 8—God Provides Food. Exod.
 16:1-31.
 Aug. 15—The Ten Commandments.
 Exod. 20:1-23.
 Aug. 22—Aaron and the Golden
 Calf. Exod. 32:1-24.
 Aug. 29—The Tabernacle in the
 Wilderness. Exod. 40:17-38.
 Sept. 5—The Spies and the
 Promised Land. Num. 13:
 17-33.
 Sept. 12—Moses Provoked at Mur-
 muring. Num. 20:1-13.
 Sept. 19—How Serpent Bites Were
 Healed. Num. 21:1-19.
 Sept. 26—The Greatness and Death
 of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XXI

August 15, 1943

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A STANDARD OF DRESS

One of the practices of the Dunkard church that has proven its value down through the years is the recognized order of dress for the members. Our forefathers in the faith considered, and rightly so, that if the church was to carry out the teachings of the scriptures pertaining to modesty and decency in adornment and dress, and nonconformity to the world, there must of necessity be a standard or order of dress for both the brethren and sisters defined and established by the authority of the church. With this in mind, plainly made garments of a certain pattern were given approval and authorized as a method of observing the scriptural teachings along this line. It has always been recog-

nized by our people that plain clothing does not make people Christians, but we do insist that plain modest apparel is the only outward adornment that harmonizes with such traits of Christian character as unselfishness, humility, meekness, shamfacedness, sobriety and modesty.

The scriptures definitely teach that we are not to be "Conformed to this world." (Rom. 12:1-2.) If we follow the worldly standards of dress designed by men who cater to the lust of the flesh, the lust of the eye, and the pride of life we are conforming to the world in this matter. Since Christian people cannot do this, the church must needs set up a standard that is consistent with the Christian life. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the

glory of God." (I Cor. 10:31.) Christian people can glorify God by wearing clothing that covers their nakedness and becomes one of a meek and quiet spirit which, in the sight of God, is of great price. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." (I Pet. 1:14.) One of the lusts of the human nature is to adorn the body with costly array, gaudy colors and apparel that emphasizes sex appeal. Christian people avoid such wickedness by wearing clothing that becometh those professing godliness.

In years gone by a number of the churches in existence at that time recognized the need of a scriptural standard of dress for their people but as time went on they gradually succumbed to the pressure of the world and surrendered this vital point with others and now they are tolerating and fellowshiping all of the immodest, undecent and vulgar styles of dress that the devil can produce. No church has ever been able to successfully carry out the scriptural teachings pertaining

to dress and bodily adornment without adopting a specified form or order as a standard for the membership to follow. Then too, those churches which once adopted this method and observed an order of dress and then discarded it, quickly lost their integrity and identity in the world and their membership became the slaves of the foolish and vulgar fashions of the world.

With all of the records of history and facts proving the importance and necessity of having a standard of dress, there are still those that defame and ridicule this practice. In the light of truths and facts that can be produced to sustain this method it is an indication of ignorance, or rejection of the truth of God's word, or folly, on the part of any one to ridicule or set at nought this practice.

It has been true in the past that not all those who wore plain clothing lived consistent lives, but this was no reflection on the order of dress, rather it was a shame and reproach upon the one who thus revealed his hypocrisy and betrayal of the scriptures, the church,

and our Lord. This fact should be a warning to those of us who wear a scriptural order of dress. It should at all times be a matter of concern to us that our lives, our conversation and our activities be such that we would not bring shame upon ourselves, our church, and our Lord.

In this matter of clothing and adorning our bodies there will be one of two things: the church must either hold fast to our scriptural order of dress for every member or else the standard will be lost and the membership will become slaves to the dictates of the god of this world. There must of necessity be a distinction between the people of God and the people of the world in this matter; "Ye cannot serve God and mammon."

We insist that the church has scriptural authority for her standard of dress and that by consistently observing it we can maintain our integrity as a people of God.

The wicked is snared by the transgression of his lips: but the just shall come out of trouble. Prov. 12:13.

THE BIBLE AND DRESS

George R. Brunk

1. Where do we get the expression, "Nonconformity to the world?"

As the words of Jesus, "Resist not evil" (Matt. 5:29), give rise to the term nonresistance, so the words of Paul, "Be not conformed to this world" (Rom. 12:2), evidently give rise to the term "nonconformity to the world."

2. What importance do you attach to this doctrine as compared with other doctrines?

The doctrine of nonconformity to the world in the fullest sense means to be as different from the world as the world is different from the Bible. It is therefore inseparable from true religion.

3. Does nonconformity to the world include the dress?

Since the Bible gives very definite teaching on dress which the world altogether ignores it is evident that a Christian must either be different from the world in dress or different from the Bible.

BIBLE MONITOR

West Milton, Ohio, August 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

4. Is it a fact the more spiritual people are the less attention they give to the dress question?

No; else Peter and Paul would lack in spirituality, for they go into the details of the subject by the inspiration of God.

A spiritual person not having the full Gospel light on this subject might indeed give it less attention than a dead formalist, but we may be sure that the more spiritual and enlight-

ened people are, the more carefully they follow the scripture teaching in all things.

5. Is it not a fact that the more of a clothes Christian a man is the more formal he gets?

It is not true of such as are regenerated (I Pet. 1:13) and consecrated (Rom. 12:1), and separated (Rom. 12:2), for this also includes dress, "Not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

True, some teach, form, form and no heart; and others teach heart, heart, and no form: but the scriptures teach the heart experience and the form of doctrine, and neither are to be neglected or despised (Rom. 6:17.)

6. In what does plainness consist?

If left to the average person almost anything is plain—plain hat, plain ribbon, plain feather, going on to plain worldliness and ending in a plain delusion. If left to the Bible it is dress that is neat, modest, useful, comfortable, economical.

7. Can we not dress plain

without having a regulation dress?

While some might, churches never have. Where there is no church regulation there will be a gradual drift worldward until sooner or later there will be world regulation of dress by fashion's queen and the Word of God trampled under foot. We do not know of any exceptions to this rule.

8. Has the Church a right to dictate in things that the Bible does not name?

She certainly has—or else our brethren may engage in the liquor, opium, and tobacco traffic and introduce cards, billiards, and dances in church circles, and attend theaters, circuses, horse races, etc. The church legislates on all such things on exactly the same grounds that she does on dress.

The Bible lays down the principles of right, gives sample violations and says, “and such like” (Gal. 5:21), showing that there are unnumbered and unnamed evils which the church must stand against (Acts 15:23-29.)

We are commanded to submit to ordinances of men

when they do not militate against the Word of God, and we may be sure that the church has not been given less authority over her members.

9. Is it no possible to be proud of plain clothes?

Yes; or of one's face or form or children. The remedy, however, is simple—get rid of pride and fashion, and the humility and plain clothes will fit nicely together as well with everything else that God approves.

10. What is the use of so persistently advocating the dress regulation when nearly all the professed Christian world ignores it?

For the same reason that we testify against war, secretism, life insurance, etc. The unpopularity of a subject does not release us from our obligation to “declare all the counsel of God.” The negligence of the many makes it all the heavier for the few.

11. Is there any religion in plain clothes?

No; nor in baptism and communion, but all three are in true religion.

As a worldly spirit manifests itself in worldly dress, so a heavenly spirit mani-

feasts itself in "modest apparel" in accordance with the law of God.

12. Do you think that none who dress fashionably are Christians?

None who follow the fashion of the world are obedient to the scriptures.

Some, like Chas. G. Finney, may be in the dark on the subject for a time.

We believe that such as knowingly persist in breaking the least commandment can not be saved without repentance, for it proves rebellion in the heart.

13. What is the difference between having gold dollars in the pocket and wearing a gold ring on the finger?

If the dollars are carried in the pursuit of lawful business the difference is that the Bible condemns the use of the ring and sanctions the use of the dollar.

The evil is not in the material but in the unscriptural use of it.

14. Does not the Savior, in the parable of the prodigal son, sanction the wearing of a ring?

Not more than He does the practice of dancing which He mentions in the same connection, and self-

defense and fraud, etc., in other parables (Luke 12:39; 16:8).

Parables, like the sea, are good places in which to bathe and be refreshed, but if we go in farther than is intended for us we will endanger our lives.

If the Saviour endorses all that He mentions in the parables then in the parable of the unjust steward selfishness and dishonesty are made virtues, which we know would be doing violence to God's Word.

15. Is it not well for the sake of influence to conform to the customs of the times?

It is well in some things so to do, but never right to violate a Bible principle to get influence with men.

By compromise we may get the favor of sinners, but will lose the favor of God.

Paul and Silas did not have influence enough to keep out of jail, but they had power enough with God to confound their enemies and bring them to repentance.

16. Is it wrong to have gold pins, buttons, watches, chains, etc., that are really useful?

Many such things may be really useful and necessary,

but there is no Gospel reason why they should be made of gold.

Would it be right for us to wear shoes of gold? If not, why should we use gold in anything else where a cheaper and less showy material would do as well or better?

By wearing gold we lose our power in testimony for simplicity. Our own inconsistencies will be thrown back into our faces and we will either be compelled to put away "the appearance of evil" or stop advocating the Bible standard.

17. Is it not foolish to contend over such little things as buttons, pins, chains, ruffles, laces, neckties, etc., while so many weightier things might engage the mind?

The application of Gospel principles is foolish to the Gentiles (I Cor. 1:18-21). Ingersol thought it a foolish thing that a man should be put to death for picking up a few sticks on the Sabbath. He failed to see that it was the inexcusable breaking of a great principle in a small matter.

Little foxes spoil the vines.

Where a pig goes through

today a hog will go through by and by.

If we surrender the principle in little things the larger things will soon follow.

What does it profit if we teach such virtues as truthfulness, honesty and temperance while people know that we justify ourselves in their violations a little here and there as it suits our fancy or convenience? Likewise what does it profit if our workers pour out their cataracts of denunciation against the larger manifestations of pride and nourish the smaller ones in their bosom? If these are really little insignificant things they ought to be easily given up.

18. Is there then only one form that meets the requirements of the Gospel?

No indeed. But every church that has not taken this matter up and acted upon it in a definite way finds today that while refusing or neglecting to give her members a scriptural form the world has laid upon them an unscriptural one with a strong hand.

19. How do you account for able and earnest ministers who seem to have great

power and yet have nothing in dress whatever?

Not every one that does wonders is right with God (Matt. 7:22). Because gifted men advocate war, and secretism, etc., is no proof that they are not wrong. Men may speak with the tongues of angels and still be out of line with God.

There have been great and gifted men who have smitten Peter and Paul in the face on this subject. Some were plainly rebuked from heaven before they died, but only the judgment day can tell the full story. God does mightily work through men who have not yet received the whole truth (Acts 18:24-26), but never after they knowingly reject it.

20. Is it not as great a sin to be slovenly as to be stylish?

Both are conforming to the world. There is a world of proud people who live in a "vain show;" there is also a world of filth and crime who have no self-respect.

We should avoid the one by plainness and the other by neatness, thus striking the golden mean of Bible truth.

It is a great detriment that some seem to think that

untidiness is modest apparel and others that there is nothing neat but fashion.

21. In God's creation—mountains, forests, birds and flowers—do we not see that God is the author and admirer of beauty? Why should we not seek to have our personal appearance to correspond?

It is wrong to draw lessons from nature that are contrary to revelation.

Shall we advocate free love because God created the domestic animals that way?

How prone people are to look into heaven above or in earth beneath for something to justify them in their course while they trample the Word of God under foot.

All creatures except man seem to be content with God's plan of dress for them.

The brown thrush and the sparrow seem to be just as content in their plain clothes as the peacock and the bird of paradise in their gaudy apparel. The attitude of the peacock would be hateful in mankind. (Prov. 21:4.)

Fashion is not beautiful—how horrible it is when out of date—well it is never in date with God.

Real beauty is never out of date—the blue sky, the twinkling stars, the fleecy clouds, the waving trees, the blooming flowers, the babbling brook, the golden fields, the flocks and herds, the smile of a child, the rudeness of youth, the white locks of the good, all are unchangeably beautiful.

What means this that the monstrosities of fashion are called “beautiful” by God’s professed people today, only to be horrified at them tomorrow? Why is the cape so hateful for year to year and a recent fashion form very closely resembling it so freely taken up? Will some one raise up and answer truly? Why do soldiers, sailors and nurses wear their uniforms with high gratification and so many church people wear their scriptural uniform like prisoners wear their stripes?

22. When the heart is right will God condemn us for the kind of clothes we wear?

When the heart is right we will neither lie nor swear nor violate God’s rule of dress, nor any other commandment, small or great, upon which we have the

light.

23. Even if fashionable attire is wrong, would it not be better to say nothing about it in the church?

It is a false peace which is based upon the suppression of truth. Whenever a truth is unwelcome it will soon be lost.

It were better to lose members that are not true than to lose doctrines that are true.

24. Should we give way to the majority on such things?

We should not give up the truth, even if we must stand alone.

25. What can be done to keep the church on scriptural ground in reference to dress?

Teach it as fully and freely as any other doctrine of the church, and without apology.

Ordain only such for the work of the church as are sound on this doctrine.

Make conference rulings that will be understood—we have dealt with generalities long enough.

Hold under censure such as persistently refuse to submit to the church in this, as well as other doctrines.

Avoid the error that the

individual conscience is a sufficient safeguard.

Be assured that either the church or the world will act very definitely in this matter.

26. What is the result when we see people exceedingly careful about dress, but inconsistent in business and social life?

They are a laughingstock to the world and a grief to Christians and about as consistent as "Holiness unto the Lord," over a saloon. The remedy is not to fight the scriptural dress, but the unscriptural conduct.

If a person's conduct here does not suit to a Christian garb, how will he put on the wedding garment at last?

27. Why can we not preserve plainness without regulation dress?

If the church decides what is scriptural and wise in dress, then it will necessarily result in dress regulation. If it be left to each individual, then the church surrenders her power of discipline, and whenever that restraint is removed she will drift away like a balloon cut loose in the wind.

28. What are some of the strongest scriptures against

worldliness in dress?

As a general rule we find through all the Bible that pride, display and extravagance are manifest in such as were out of harmony with God; and humility, simplicity and economy are found with such as are in full submission to God.

The "spoiled" girls (Jer. 4:30-31), the haughty woman (Isa. 3:16-24), the stiffnecked people (Ex. 33:5), the hypocritical priests (Matt. 23:5-7), the proud king (Acts 12:21)—notice that all these things showed in the dress.

The plain, positive Gospel rule we have in such scriptures as the following:

"Be not conformed to this world" (Rom. 12:2).

"Love not the world, neither the things that are the world" (I Jno. 2:15).

"Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

The world is crucified unto me, and I unto the world" (Gal. 6:14).

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

"Whose adorning, let it

not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Pet. 3:3).

"In like manner also that woman adorn themselves in modest apparel . . . not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9).

Besides this what waste of time and means and what fostering of soul-destroying pride and immorality!

"Come, ye, and let us walk in the light of the Lord" (Isa. 2:5).

—Selected.

WHAT NAPOLEON SAID ABOUT PEACE

The basis of peace:

"The more I study the world, the more I am convinced of the inability of force to creat anything durable. Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what did those creations of our genius depend? They depended upon force. Jesus Christ founded His empire upon love, and to this very day millions would die for Him."

WHAT DO YOU THINK?

—
L. I. Moss
—

Is it right? Is it safe? Dare we tolerate our members working in industries which are for the advancement of carnal warfare?

In our Polity Book on bottom of page 8 and top of page 9, under section 2, we have a clear statement and gospel texts given which forbid any of our members taking part in any military establishments, at any time which requires a uniform or has any military features. I hope every member of the church will read this article in the polity and every text given with it, and then ask yourself whether you shall obey God or man.

Sec. 2. We believe that the principle of non-resistance is clearly taught in the Scriptures, and therefore has been accepted as a doctrine of the church. In support of our position we give the following: Christ is the Prince of Peace (Isa. 9:6); his kingdom is not of the world and his servants do not fight (John 18:36); the weapons of our warfare are not carnal (I Cor. 10:4), but

we are to love our enemies (Matt. 5:44), overcome evil with good (Rom. 12:21) and pray for them which despitefully use and persecute us. (Matt. 5:44.) Learning the art of war and participating in carnal warfare or service in any branch of military establishment, at any time, is forbidden by the Scripture; and the boy and girl scout movement and any other movement requiring a uniform, or having any military features, fall under the same condemnation. (Eph. 6:10-18; II Cor. 10:4-5; Gal. 5:19-22; Matt. 26:52.)

CHOSEN

Marion Roesch

John 15:16

We should treasure it a blessed privilege that the Lord saw something in us worthwhile to be called to His service.

Why? What did He see in us that he might have expected us to do?

I believe Jesus was talking to the apostles, or followers of Him, when He said these words, "Ye have not chosen me, but I have

chosen you, and ordained you, that ye should go and bring forth fruit."

Which of the Apostles did not bring forth fruit and praise to his name with the exception of Judas, and it is God's will we should have a lesson from him in another way.

Our good Brother Myers has been telling of the efforts of our early church brethren, and of the westward spread of the church from Pennsylvania. Did those brethren and sisters let their light shine? Were those brethren worthy to bear the great word which they preached? Yes, for it was through their efforts that I have received the Gospel handed down to me, and I believe the Dunkard Brethren doctrine is the most pure of any creed. I mean, the nearest to carry out the Lord's will. Are we worthy? This is a great question for us to ask ourselves daily.

The Apostle Paul was called entirely different from the other apostles; but, at the same time, Paul was unconsciously preparing himself for the great work the Lord had for him to do; and we all will say,

that great and untiringly were the efforts he did. Was he worthy? Read II Timothy 4:7.

None of us will deny that it was through the efforts of the ministers of the Lord that we were chosen by the Lord, and is he getting the fruit he should expect, are we serving God, or is our God the pleasure of this World? How true are the thoughts of the poet, in the song which we sing:

Am I soldier of the cross,
A follower of the lamb?
And shall I fear to own His cause,
Or blush to speak his name?

Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God.

Sure I must fight if I would reign;
Increase my courage Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word.

La Junta, Colo.

THE WORLD'S BIBLE

Elma Moss

It has often been said that the Christian is the only Bible the world reads. Do

we realize how true it is? Did we ever stop and think —what kind of a Bible Am I presenting to the world? We may not fully realize how much the world really watches us.

Did we ever stop and think that every wrong thing we do is a spot on the church and the Bible? Every time we appear at a questionable place of amusement some are sure to see us. Some one is sure to know that you, as a Christian, shouldn't be there. That put a spot on the church and hinders its progress. The world thinks, why there, he or she belongs to that church. They're supposed to be Christian. What are they doing here, where all the worldly people gather?

Why are they playing juke boxes and such, like the worldly people? If we are dressed as Christians should be, we will look decidedly out of place in some of the places a good many church members go. What kind of a Bible does that present?

So many little slang words which slip out so easily. Is it necessary to use them to get your mean-

ing across? Just little words, yet Jesus never had to resort to slang to get people to understand him.

Some time ago I read where little words like "Gee, Gosh, and so on originated from our Lord's names. We think it awful for people of the world to take the Lord's name in vain, and so it is. But sorry to say, church members, perhaps unconsciously, but nevertheless they also take the Lord's name in vain. Perhaps not as bad as the world but by just saying these little words.

Prayer is a time of reverence before God, or should be, but in many cases it seems it isn't. How can anyone be reverent and feel the presence of God in the church service if we whisper and giggle during prayer. Even if we don't do it ourselves, if others next to us make so much noise and confusion during services or prayer how can the Spirit of God be in that meeting.

What kind of a Bible does that present to any outsiders who may be there? Our conduct and the things we say everyday reveal some kind of life. Is it a Christian life? Does it present

to the world a pure church and a pure Bible or does it make spots on the church and Bible?

Note the words of this song:

The World's Bible

Christ has no hands but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way;
He has no tongue but our tongues
To tell man how he died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinners' gospel,
We are the scoffers' creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy,
With other things than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking,
Of things his life would spurn?
How can we hope to help him,
And welcome his return?

Greenville, Ohio.

I WONDER WHY

Hilda Butler Farr

Why do we wait till a person's gone
Before we tell of his worth?
Why do we wait, why not tell him
now
He's the finest man on earth?
Why do we wait till a person's gone

To send him flowers galore,
When a single rose would have
meant so much
If we'd taken it to his door?

Why do we wait till he cannot hear
The good things that we might
say;

Why put it off, why not tell him
now

And share in his joy today?

Of course we're busy—that's our
excuse—

But why, oh, why do we wait
To tell a person our love for him
Until it becomes too late?

—Gospel Banner.

DANCING YOUNG PEOPLE

“Friendship with the
world is enmity with God.”

You hear many people
say, “What’s wrong with
the dance?” There is much
that is wrong with it. But
before going into a discus-
sion of its evils, let us hear
the reasons or excuses the
devotees thereof give for
attending dances. They
say dancing makes one
graceful, that it is good
exercise, that they keep
pure thoughts while danc-
ing just as much as they do
at anything else. All of
which is just a lot of camou-
flage.

No young person in
good health with right
thinking faculties can dance

as they do today, limb to
limb and body to body,
moving and gliding over a
dance floor to the syncopate
rhythm of devilish dance
music and keep pure
thoughts. Those who have
tried it agree that this is
true.

Every dance, whether
private or public, whether it
is in a worldly church or out
of it, is of the devil. It is
one of the worst things for
corrupting and damning
young lives that Satan has
ever invented. Millions of
girls and boys owe their
downfall and the loss of
that priceless thing called
“virtue” to the dance.

The dance hall is the next
door to hell. If you could
uncap the pit and listen to
the wails of the damned,
thousands of them could say
that the ruination of their
souls, in part, at least, was
due to the devilish dance.

Reason should well tell us
that dancing is abnormal
and out of harmony with
purity and decency. Girls
well remember how un-
natural they felt when that
dancing teacher first took
them in his arms and they
felt his body against theirs.
Even though they felt
strange and out of order,

they reasoned, this is the way it must be. As a result, they have yielded to much worse since they placed themselves in the embrace the opposite sex in the numerous dances which they have attended.

I'll tell you how you can stop all the dances! Make it a nation-wide law that all men shall dance together from now on and the same with women. You would stop the dance over night. Men do not enjoy embracing each other, limb to limb and body to body. Neither do girls for the most. They would not get any "kick" out of dancing that way.

Rescue homes for fallen girls are filled to a large degree with young women who have lost their virtue through attending dances. Statistics will prove this. If the dance is not of the devil then why do all the fallen women of the street frequent such places? The reason is obvious. Multiplied thousands of girls are ruined yearly through the dance, and I think I can hear them say,

"Once I was pure as the snow, but
I fell,
Fell like the snowflakes from heaven
to hell;

Fell to be trampled as filth on the street,

Fell to be scoffed, to be spit on and beat,

Pleading, sursing, dreading to die!

Merciful God, have I fallen so low!

And yet I was once like the beautiful snow!"

There are a number of other objections to the dance, such as "the flimsy dress, the late hours at night, over-exertion and poorly ventilated halls, all of which are in violation of the simple laws of health. It fosters unfortunate social distinctions, leads many young people to violate the wishes of their parents and their church vows, keeps many from Christ, and interferes with the spiritual life of others. It is responsible for not a few lifelong invalids, premature deaths from heart trouble and consumption, ruined marriages and children cursed with illegitimacy. It has broken the hearts, bowed the heads, carved lines of sorrow on the faces and silvered the hair of loving, devoted parents."

No sincere young person would ever dream of going to a dance; that is settled; but there are thousands of church young people who

dance. There is a vast difference between merely belonging to church, attending your 6:30 Sunday evening young people's meeting, attending Sunday school and professing to be a Christian and really being a born-again Christian. You might fool yourself but you cannot fool God. And the outside world can tell whether you are one hundred per cent for God or not. Settle it now, my young friend, that you are forever through with this trying to hang onto the world and onto the Lord at the same time.

Hell is your doom if you do not break with the dance and the old crowd and say, "Yes," to Jesus. Think how priceless your soul is! We read in the Bible, "What shall it profit a man, if he shall gain the whole world, (of pleasure) and lose his soul? or what shall a man give in exchange for his soul?" Think what it would be to burn forever in hell, all because you refused the proffered mercies of our Lord Jesus Christ. Estimate values aright, dear heart. The salvation of your soul is cheap at any price you might pay in giv-

ing up sinful pleasures and companions.

"Trust and obey, for there's no other way,
To be happy in Jesus, but to trust and obey."

—Selected.

SOME SAYINGS OF SOLOMON

A friend loveth at all times, and a brother is born for adversity.

A man's foes shall be they of his own household.

An ungodly man diggeth up evil; and in his lips there is as a burning fire.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat.

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

A just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.

NEWS ITEMS

BETHEL, PA.

On August 15th we expect to start our series of meetings continuing for two weeks. Bro. J. P. Robbins from Potsdam, Ohio, has promised to come and labor with us. We trust the brothers and sisters from other congregations will be provided with gas to attend some of our meetings. In the condition the world is in it will take more effort on our part to attend.

Let us not become discouraged in these trying times but like Paul, "Press on for in due season we shall reap if we faint not."

We have Sunday school every Sunday morning at 9:30 a. m., followed by preaching. No evening service at the church. But instead we have prayer meeting every two weeks in different homes. We try to get into the homes of those who live at a distance, and cannot attend church so regular. So far it has been a success, a good attendance, it gives the young people something to do also.

We extend a hearty welcome to all who can at anytime to come and enjoy these meetings with us.

May God bless us one and all to this end.

Sister Laura Ebling.
Bethel, Pa.

NOTICE

The Pleasant Ridge Dunkard Brethren church of Pioneer, Ohio,

will hold their Harvest Meeting August 29th. An all day meeting.

A hearty invitation is extended to all to attend this meeting.

Also Elder Rice of Frederick, Md., will hold a two weeks' series of meetings beginning September 19th, if the Lord is willing. We expect to close with a love feast. May we all earnestly pray for the success of these meetings that souls may be brought to their Saviour in these perilous times.

H. A. Throne.

OBITUARIES

JESSE WAYNE ROOT

Son of Thomas and Stella Caylor Root, was born February 3, 1942 in Wabash, Ind. He passed away April 23, 1943, at the Miami county hospital.

His sunny disposition and bright smile were like a ray of sunshine to all who knew him. His sudden tragic death was a heavy blow to the family.

He leaves to mourn his departure, father and mother; a brother, David; five sisters, Effie Holsinger of Cutler, Ind., Edna Wolf of Peru, Stella Louise; three half brothers, Ind., Ida, Opal and a twin sister, two half-sisters all living in Colorado. Also his grandparents, Eli and Ida Caylor of Waterford, Calif., and grandfather, J. A. Root of Modesto, Calif.

Funeral services were held at the Midway church April 25, with Bro. Ralph Frantz in charge, assisted by

Brethren Emanuel Koonos and Peter Lorenz. Burial was in the Metzger cemetery west of Nead.

Paul B. Myers,
Midway correspondent.

MRS. EMMA M. MAUGANS

Mrs. Emma M. Maugans, 75, widow of Samuel Maugans, died April 24, 1943, at St. Joseph's hospital in Logansport, Ind. She had been in failing health several weeks, death being attributed to complications.

Mrs. Maugans was born November 6, 1867 near Onward, Ind., a daughter of Anis and Jemimah Foust. She was united in marriage with Mr. Maugans August 25, 1889. He preceded her in death in 1920. Soon after her marriage she was baptized into the Church of The Brethren, later aligning herself with the Dunkard Brethren.

Surviving are a daughter, Mrs. Roscoe Kline of near Peru; a granddaughter, Mrs. Melba Roach; and a great granddaughter, Sandra Roach; a sister, Mrs. Charles Young, near Loree; and a brother, Charles Foust.

Funeral services were held from the Kline residence April 27, with Thomas A. Shively officiating; and burial in the Thomas cemetery near Onward.

Paul B. Myers,
Midway correspondent.

MY PRAYER; GOD'S ANSWER

I prayed that He, my God, would send

Into this life of mine
Those things that fit and mold it for

His perfect will divine.

I longed to serve Him faithfully,
And His own plan to fill;
"I do not want my own," I plead,
"Teach me to do Thy will."

The Lord looked deep into my heart,
Soon came his answer low—
"Thou hast a part from me retained,
"Your God demands your all."

"Your life needs trials, child," He said,
"Too smooth has been your road,
The one who wins the most-prized crown,
Oft bears the heaviest load."

And trials then He sent to me,
Too hard, I thought, to bear;
"No Lord, not this, not this," I cried,
"Not this was in my prayer!"

"But child," He said, "Thou knowest not
The good in this I send;
For thee it is, for thine own good—
Thy prayer has answered been."
Selected, Ida Weaver.

IF I'D ONLY UNDERSTOOD

Mildred Michael

I'd have added to their pleasure,
Been a truer, wiser friend,
Had I known that their tomorrow
Ended just around the bend.

I'd have scattered far more sunshine

'Cross the pathway of their life,
Had I sensed their hidden sorrow,
Their despair and inner strife.

I'd have slowed my steps and waited
Mid life's busy hurrying throng,
For some weary, wayward soldier
Who was lost—unsaved—alone.

I'd forgive, forget completely
 Some misdeed a friend had done,
 Had I known a like temptation
 Over which I'd lost—or won.

I'd have loved them all more dearly
 with that love of brotherhood,
 Had I been a bit more lenient
 So I'd only understood.

Selected by Della Klepinger.

THE PLACE OF THE BIBLE IN THE HOME

Lina Z. Ressler

It was my privilege to look at and handle the old German Bible that Father used to read while I was a little girl. I had not seen this book for many years. In his later years father had another Bible to use, so I did not even know where this old, brown, leather-bound volume was. There it was. Some of the leaves were out of line, and the pages were yellow with the years; yet there it was, and I wish I might share with you some of the thoughts that came to me as I handled lovingly and thoughtfully the dear old Book.

Life brings changes as we go along. We learn lessons while traveling. Sometimes we might wish

we had learned some of our lessons sooner, but yet how many of the lessons we needed to learn needed to come to us at a particular time, or they might have been wasted on us. Our heavenly Father has plans for teaching that are right and effective. Father's quiet, reverent attitude as he poured over the pages of the old German Bible would have been lost on my active, restless life if I had not learned to appreciate the preciousness of the Book in my own life.

I wish we might realize the value of consistent daily Bible reading. A good many Christians nowadays read the Bible through occasionally. While this is a good practice, we should not be satisfied. The Bible is God's present-day, living message to us, today and now. We need to read it at various times and under all circumstances. System or no system, plan or no plan. Read the Book.

I shall never forget the evident joy with which Bro. Richard Teague, an aged Englishman who had but recently found Christ, read "The Book." To him there was but one Book—what

cared he for other literature? The Bible was his Father's message to him now and that was the all-important message to him. It is possible to neglect the reading of the Bible even though we make ourselves go through the form of reading a chapter a day.

We need to love and reverence God's Word, because it is His will for us. We need to read it carefully because only in this way can we really become acquainted with our Father and know His will for us.

"Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to show me whence I came;
Mine to teach me what I am."

—Selected.

TEN REASONS WHY EVERY CHRISTIAN HOME SHOULD HAVE A FAMILY ALTAR

W. E. Biederwolf

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. Because it will give

you strength to meet the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relationship as nothing else can do.

5. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the

work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

REVIVAL OF PRAYER

Unless this nation re-establishes the family altar and bends the knee to God instead of Baal we may expect conditions here which will parallel those being experienced in Europe at this time.

God has been very gracious to our country and has kept us from many of the evils which have befallen other nations.

However it seems that as a whole we are fast forgetting God and are forsaking the old paths.

Godless cults are springing up at an alarming rate, and disbelief in God and His

Holy Word is creeping into our seats of learning and even into churches which once believed everything between the two covers of the Bible.

The statement in Psalm 103:8, "The Lord is merciful and gracious, slow to anger, and plentous in mercy" is true, and those of us living in this God-blessed land know that it has been demonstrated down through the years.

But, the following verse carries a fearful warning, for it says, "He will not always chide: neither will He keep His anger for ever."

We cannot continue to defy God by words and actions and expect Him to favor us as He has done in the past.

This nation and any other nation which forgets God are surely bringing judgment upon themselves and when it comes they can only condemn themselves.

However, these judgments need not fall on us for real, earnest, heart-felt "prayer changes things" and friends, this is our only hope and the only remedy.

Prayer has even caused God to alter His intentions and to repent of those

things which He had purposed to do to individuals and nations.

See what God did in the case of Hezekiah as recorded in II Kings 20:2-6.

Also read Jeremiah 18:8-10 "if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

"If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I benefit them.

Again in II Chron. 7:14 we find "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and, will forgive their sin, and will heal their land."

After reading these most convincing scriptures, what further proof do we need to show us that what America needs more than anything else at this time is a Revival of Prayer!

Let each of us start this revival of our own prayer-life and then interceed with God to, through the precious Holy Spirit, show others the

extreme urgency of doing likewise.

Sel., Bertha Little.

MY BIRTHRIGHT

Am I, like Esau, selling my birthright? Alas, yes! For my birthright is power, and I sell it by sloth. And joy, and sell it by sin. And peace, which I sell by ambition. And love, which I sell by selfishness. And God, whom I sell for a beggarly bit of this world. Let me hold on to my birthright, what remains of it; and, O God, help me through obedient to increase it to what it was!

MY REPENTANCE

I have only one evidence of repentance, and that is the fruits of repentance. I have tried others. I have presented the feeling of repentance, but that has been rejected. And the words of repentance, but they have been refused. Ah, the deeds of repentance! They have brought peace to my soul.
—Read Luke 3.

A fool's wrath is presently known: but a prudent

man covereth shame. Prov. 12:16.

When a man is wrapped up in himself he makes a mighty small parcel.—Anon.

Whether doing, or suffering, or forbearing, you may do miracles by presevering.—Burns.

A well from which thou drinkest, throw not a stone into it.—Arab Proverb.

ADULT SUNDAY SCHOOL LESSONS

July 4—Matt. 16:1-20.
 July 11—Matt. 16:21-28, 17:1-13.
 July 18—Matt. 17:14-27.
 July 25—Matt. 18:1-20.
 Aug. 1—Matt. 18:21-35.
 Aug. 8—Matt. 19:1-15.
 Aug. 15—Matt. 19:16-30.
 Aug. 22—Matt. 20:1-34.
 Aug. 29—Matt. 21:1-22.
 Sept. 5—Matt. 21:23-46.
 Sept. 12—Matt. 22:1-22.
 Sept. 19—Matt. 22:23-46.
 Sept. 26—Temperance Lesson
 II Peter 1:5-11; Gal. 5:19-26.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—How the Child Moses Was Saved. Exod. 2:1-10.
 July 11—The Burning Bush. Exod. 2:1-14.
 July 18—Moses, Aaron and Pharaoh. Exod. 7:1-25.
 July 25—The Passover Night. Exod. 12:1-36.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

Aug. 1—Crossing the Red Sea.
 Exod. 14:5-31.
 Aug. 8—God Provides Food. Exod. 16:1-31.
 Aug. 15—The Ten Commandments.
 Exod. 20:1-23.
 Aug. 22—Aaron and the Golden Calf. Exod. 32:1-24.
 Aug. 29—The Tabernacle in the Wilderness. Exod. 40:17-38.
 Sept. 5—The Spies and the Promised Land. Num. 13:17-33.
 Sept. 12—Moses Provoked at Murmuring. Num. 20:1-13.
 Sept. 19—How Serpent Bites Were Healed. Num. 21:1-19.
 Sept. 26—The Greatness and Death of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XXI

September 1, 1943

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A SCRIPTURAL HAIR DRESS

It is evident according to scriptural teaching that there should be a distinction between Christian people and those who are governed by world standards in the wearing of the hair. The practice of Christian people in this matter should be just as far removed from the practice of worldly minded people as the world standards along this line are apart from scriptural teachings. In this matter as in dress and other issues the church must needs set up a standard in order that we can comply with the scriptures in unity.

The world standard as to the wearing of the hair at the present time, especially of women, is ridiculous and repulsive to those who recognize and honor the

word of God. One of the disgusting and degrading influences of our generation has been the abandonment of the great majority of the women folks of our nation to the bobbed hair fad instituted by the fashion mongers. It is a shame and disgrace upon the boasted intelligent, cultured and refined citizenry of our nation.

It would be sad enough if only those who make no profession of Christianity had yielded to this practice, but the most disgusting thing is that so many women professing to be Christian women have bowed the knee to Baal, stooped down to the level of the harlot and prostitute in this matter and have become so hardened to it that they think it smart. It seems absurd that intelligent women who have a knowledge of the scriptures

and profess to be Christians would stoop to such an indignity when they know that the scriptures declare that her hair was given her for a covering and that long hair is a glory to her, and, that it is a shame for her to be shorn or shaven. The bobbing of the hair and semi-nude dressing on the part of professing Christian women is nothing short of rebellion against God and will most certainly bring judgment.

In the same chapter (I Cor. 11) the inspired writer tells us that long hair is a shame unto a man, so it can be seen that God intended that there should be a distinction between the sexes in this matter.

We have two other scriptural references which speak definitely of the hair. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." (I Tim. 29.) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." (I Pet. 3:3.) In these references

braiding and plaiting of the hair is clearly forbidden to Christian women. According to these instructions the hair should not be woven, intertwined nor plated. This would indicate that the hair should not be arraigned for display or in a way that would attract undue attention. Rather, it should be worn in a way that would blend with a meek and quiet spirit and with the other attributes of the Christian life.

The standard of the world as to the wearing of the hair is determined by the carnal mind and that is why the scriptures are ignored by the fashion mongers. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) The popular hair dress appeals to the lust of the flesh, the lust of the eye and the pride of life. In view of these facts those who profess Christianity that follow these fashionable practices are being directed by the carnal mind and bowing down to the god of this world.

Our forefathers in the Christian faith recognized the need of establishing a

standard of hair dress in harmony with the scriptural teachings in order to avoid having the church contaminated with the vain and foolish customs of the world so they issued the following declaration: "Resolved by this Annual Meeting: That the churches throughout the Brotherhood enforce plainness of dress, and a plain manner of wearing the hair and beard, upon the preachers and officers of the churches. By plainness of dress, we mean the common order of giving shape to dress, as practiced by the old brethren and sisters generally, and by plainness of hair we mean the hair parted on top of the head, or all combed back in a plain manner, or combed straight down all around the head, and not having the hair and beard trimmed according to the customs of the world." In this declaration is set forth a scriptural hair dress authorized by the church in the past which has been recognized and respected by those seeking to preserve the church in its primitive purity all down through the years. Because of a lack of teaching and discipline of later years some of the

younger members of the church have deviated from the faith of our fathers in this matter. The modern practices such as curling, waving, parting the hair on the side and the many other vain and foolish practices are not consistent with the Dunker faith and should not be given place in our midst.

DOING GOD'S WILL FIRST

Hayes Reed

"But seek ye first the kingdom of God, and his righteousness and all these things shall be added to you." (Matt. 6:33.)

It seems that so many people today, even church members, when it comes to going to church meetings, especially for a distance don't have time to go. They are usually too busy with their work at home that they just don't have time to attend. The writer realizes that all of us are not financially able to go every time, but I believe that all of us could go more regular. God has given all of us a job to do. Paul had a job to do. He wasn't afraid when he left home that his people

BIBLE MONITOR

West Milton, Ohio, Sept. 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

were going to lack material goods. He was a man of faith. I think we are too much concerned about our own selves. Christ made the supreme sacrifice for all of us. If our church is going to prosper we all should strive to do all we can for the church. Whenever we want to go to visit our relatives or friends we seem to always have time to go. We usually go most anyplace when we really want to. But when a meeting

comes around, lots of times, we just have too many things to do at home, we just don't have time to go. The Lord's work should be done first, and then take care of material things.

We should always have Christ first in life, for after all the material things are all going to decay and vanish away. So let us all strive to do everything we can for the church of Jesus Christ, for he is coming back to earth some day. Do we want to hear him say "thou hast been faithful over a few things, and I will make thee ruler over many things?" I am sure all of us do. So let each of us as members of the Dunkard church strive to do our part for the church and God.

R. 4, Box 268, Roanoke, Va.

"WHY WORRY WHEN YOU CAN PRAY?"

There is a little motto that hangs on the wall in my home that again and again has rebuked me. It is the borrowed caption, "Why worry when you can pray?" And we have often been reminded of the words of the psalmist, "Fret not

thyself because of evil-doers, neither be thou envious against the workers of iniquity." (Psa. 37:1.) Mr. Wesley used to say that he would just as soon swear as to worry. Worrying is evidence of a serious lack of trust in God and His unfailing promises. Worry saddens, blights, destroys, kills. It depletes one's energies, devitalizes the physical man, and enervates the whole spiritual nature. It greatly reduces the spiritual stature and impoverishes the whole spirit.

And, come to think of it, I ask, What good does it do anyhow? I answer, No good! It does not change matters but tends, if anything, to make them worse. And why should a person worry when he can pray? "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Ps. 37:5.) Harassing cares and perplexities are largely solved when we have found the secret place of prayer. "Casting all your care upon him; for he careth for you." (I Pet. 5:7.)

Prayerfulness and worry are strangers to each other. Again and again in times of stress and strain the writer

has found sweet comfort before the throne. "Take your burden to the Lord and leave it there," says the hymn writer. "God will take care of you." "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job also said, "Though he slay me, yet will I trust in him." It has been said that the devil's best gift is gold and the saint's hardest experience is trial; so Peter wrote, "The trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

George Mueller began his great faith life by reading Matt. 6:25-34. He looked at these words seriously and took them into his heart. Read them and comfort your soul. Note verse 31, "Be not therefore anxious" (R. V.). Over-anxiety robs the soul of comfort, rest, and peace. Learn to live the beautiful life of faith and implicit trust. Pray a great deal when under pressure and strain, and remember, "He is able to succour (run to the side of and lift

up) them that are tempted." (Heb. 2:18.)

When we see the lilies spinning in distress,

Taking thought to manufacture loveliness;

When we see the birds all building barns for store,

'Twill be time for us to worry—not before!

Paul gave us the secret of happiness and contentment and constant peace. Hear him: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds through Christ Jesus." (Phil. 4:6-7.—Sel.

CAPTIVITY

Christians while walking on the narrow way, following in the footsteps of Jesus awake and on guard are safe from the dangers that beset them on every side.

This company of believers is called the Church of God. By peace, love and union manifested the light shines bright; showing to all who can see, the way to live here, to secure a home hereafter.

"Ye are the light of the world," says Jesus. We see that a failure to show peace, love and union would result in darkness to the world and great danger to the church. Do you see Jesus Christ in his lowliness, meekness, self-denial, non-offensive, and all the bright traits of his holy character manifest still in his church? This is a serious question to consider. No doubt you believe we are living in the closing days, the time just before Jesus comes. At least you can see we are living in a wonderful age; when great changes are taking place in such rapid succession that is bewildering.

What will be the condition of the church in the closing day? Jesus says, "Then shall the kingdom of heaven be likened unto ten virgins." While the bridegroom tarried they all slumbered and slept. Why do they sleep at this time? Ah they become careless. Their leader told them to "Watch and pray lest ye enter into temptation," they strayed from the narrow way and went to sleep, so they enter into the "hour of temptation, which shall

come upon all the world to try them that dwell upon the earth." (Rev. 3:10.) Study well the brief history of the church found in Revelations 12th chapter. Following the long persecution, to the woman (the church) was given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished for a time, times and half a time from the face of the serpent. (Rev. 12:14.) This seems to indicate the church coming to America, and under this protecting government finding peace and quiet. At this time "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Rev. 12:15.) Carried away where? To Babylon, for there the church will be when God will call "Come out of her my people that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.)

So we see the result of carelessness brought on by sleeplines, the light burning dim; darkness increasing so unperceived the flood came, that carries the church

away to Babylon in captivity. "When he shall have accomplished to scatter the power of the holy people then shall the end come. This condition of captivity is one of the last signs of the end. Can we apply these signs to our time. Is the church now in captivity? Where is still manifest the peace, love, and union, the people who still are not conformed to the world, who talk, live, look and act united in an humble lowly self-denying life, who dress plain, whose homes are humble, and plain, who can be known and read of all men as Christians by their humble way of travel, by their stand against pride, riches, luxuries and pleasures of the age, who are free from the doctrine of universalism, who teach their children the good way in their homes, who have family worship, who believe in and practice the principles of the doctrine of Christ; repentance, faith, baptism, laying on of hands, the resurrection of the dead, and eternal judgment. (Heb. 6:12.) Who keep and practice the ordinances of the Lord's Supper, the communion of bread and wine,

the salutation of the holy kiss, and the ordinance of feet washing. Who are so careful and loving with each other that they will cheerfully and willingly deny themselves of anything their brother might take offense at. Whose conversation is on heavenly things, who seek first the kingdom of God and his righteousness, so may not be successful financially, who show by their lives that they believe the New Testament to be their guide the great plan of salvation and lastly, who show their love for each other and all mankind some of that same charity that Jesus did, by doing good for evil, by blessing for cursing, by not taking human life in any way, but trying to help other to gain eternal life.

Ah the power of the holy people is scattered by the great flood and the church is now in captivity. Do we see anything in our time that can be likened to a flood? Yes indeed. The many inventions that give man earthly pleasure fulfills the prophesy, "Lovers of pleasure more than lovers of God." (II Tim. 3:4.) We are in the age of fable or fiction which many will

substitute for the truth. (II Timothy 4:4.) The age of idolatry people placing their affections on the works of their own hands and hold them as dear to their heart as ever heathen or pagan held their idols. (Rev. 9:20.) We are living in the age of miracles, the wonderful inventions have come in such rapid succession, and with all man is more restless and wicked than ever. This all placing such great value on riches for it is the means of fulfilling any lust and also fostering pride, and inducing luxury has come like a flood and the church feebly protesting for awhile until the force of the current became too strong to resist, so sweeping on covered the cross, lulled to a false sense of security, and fulness the sleeping Christians who being carried away to Babylon are now captive and even prize the bonds that bind them. Babylon is that wicked force or power opposed to God. It incites man to lust, to live in earthly pleasures, to kill and oppose all good and aims at man's confusion and destruction. (Rev. 18:24.) This condition of captivity cannot last

long, it's one of the last signs
 "And the wise shall understand." Christians! it is a good time to confess our sins and pray for deliverance, like Daniel, and resolve like David, "I will lift up mine eyes unto the hills from whence cometh my help." We need have no fears concerning the church. "The gates of hell shall not prevail against it." God is watching over his people, and will deliver them by a test which shall awaken both wise and foolish virgins. There will still be a bright witness for Jesus, but will you and I be able to stand the test that is coming? To stand is to be saved, to fall is to lose all. (Rev. 14:9-10.)

Reader if you make no profession and all looks dark around you while the Christian's light burns low, the light of life God's holy word still shines to all who earnestly study its pages, for you, like the captive Christian, must come out of Babylon if you ever reach that eternal happy home.

Christian come and bid farewell
 To the joy you loved so well
 To the quiet simple life

Now is tumult, noise and strife
 For in Babylon town you see
 You are in captivity.

When you ceased to watch and pray
 Slipping from the narrow way
 Came the mighty silent tide
 Bounding you on every side
 And the current rushing, fleet
 Tugged relentless at your feet.

For your lights were burning low
 Just a feeble, flickering glow;
 Thick the darkness gathered round
 Hiding more the dangerous ground
 And since daylight long had flown
 You had tired and sleepy grown.

Ah! it took you unawares
 Burdened down with many cares
 Tired and sleepy in the night
 Ceased to watch for morning light
 And tho half aware of sin
 Loved the danger you were in.

Christians see your power has gone
 Peace and union now have flown;
 Thoughtless, careless now you ride
 Drifting, drifting with the tide,
 And the Devil laughs that he
 Has you in captivity.

Pleasure beckons with her hand
 Offering toys at your command
 Fiction hoping now to find
 Just a place within your mind
 And the idols of the day
 Try to steal your heart away.

From your God and Maker too
 Soon appearing into view,
 From your brothers loving care
 And the cross you now should bare,
 From the love you once had shown
 And by all the world was known.

Christians in captivity
 It is time that you should see
 Time to realize the sin

And the danger you are in,
To approach the window sill
Looking to God's holy hill.

Time to raise the window wide
Morning, noon and eventide
There in humble earnest prayer
Pray the Lord your soul to spare,
Time to tell how far you strayed
And to humbly seek his aid.

Ask Him to forgive the sin
You have led your children in
To awake your sleepy eyes
With a message from the skies
For if ever you get home
Out of Babylon you must come.

—J. I. Cover.

Selected by Treva Brumbaugh.

HAPPINESS

Paul B. Myers

Mankind constantly endeavors to do that which will bring joy and happiness to himself. It is natural and right for him to do so; but trouble is encountered when he disagrees with his fellowman, or with God, as to what constitutes true happiness.

In addition to being natural and right, it is also our duty, to be happy, as the following references show: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." (Psa.

100:1-2.) "But the fruit of the Spirit is love, joy," etc. (Gal. 5:22.) "Rejoice evermore." (I Thess 5:16.) "Let your conversation be without covetousness; and be content with such things as ye have." (Heb. 13:5.)

Then there are other references which indirectly indicate that we should be happy, in that they tell us to avoid some of the things which are destroyers of happiness, "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9.) "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." (Psa. 37:1.) "Cease from anger and forsake wrath." (Psa. 37:8.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (I Thes. 4:13.)

Now let us look over the outstanding advantages of being happy. Such a mental attitude is conducive to physical health, a fact confirmed by both the Bible and science. "A merry heart doeth good like a

medicine; but a broken spirit drieth the bones." (Prov. 17:22.) The happy person is rewarded also by a sence of mental satisfaction and contentment. Spiritually he is more stable, the unhappy and dissatisfied person is more apt to be lured off the paths of righteousness by Satan's deception. And how effectively can we advertise Christianity to the world if we as Christian professors appear to be unhappy ourselves?

How then can we attain this desirable condition of happiness? Again refer to the highest authority, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." (Job 5:17.)

"Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3:13.)

"He that hath mercy on the poor, happy is he." (Prov. 14:21.) "Whoso trusteth in the Lord, happy is he." (Prov. 16:20.) "If ye know these things, happy are ye if ye do them." (John 13:17.)

"Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22.)

Our troubles can be minimized by comparing them to the greater troubles of the less fortunate, and by being too busily occupied in body and mind to dwell on our own more than necessary.

Surely if we would think more exclusively on the things enumerated in Phil. 4:8, things that are true, honest, just, pure, lovely, and of good report, these also would contribute to our happiness. However strange and incomplete it may seem, one of the best ways to be happy is just to "be happy," in other words, happiness is more the angle at which we see life than it is the actual conditions under which we live.

I conclude with a thought that means much to myself: The greatest happiness possible to mankind is attained by way of good health, peace of mind, and heaven; always be conscientious, thoughtful, optimistic, and obedient to the laws of nature, and God and you should be happy. R. 5, Peru, Ind.

And but two ways are offered to our will—

Toil, with rare triumphs; ease, with safe disgrace.

—James Russell Lowell.

THE GLORY OF GOD

Mrs. H. S. Grubb

First part of the 19th Psalm, "The heavens declare the glory of God and the firmament sheweth His handiwork day unto day uttereth speech and night unto night sheweth knowledge."

All nature reveals there is a God. God created the earth and all that is in it. The earth is full of beauty and good things for our good and pleasure. So many people look for beauty and pleasure which are man made and miss the beauty and good which God has here on earth for us. The birds remind me there is a heaven. Springtime reminds me of the resurrection, when you see the bulbs and plants also trees take on new life. Some come forth from the ground. It is so wonderful how God has made this world so we can hardly realize how beautiful and wonderful heaven must be. Little children enjoy the wonderful things that God gives us in this life. This earth would have been like heaven, I believe if we

could have appreciated these blessings and been obedient children to God and had love for one another and God. We cannot blame God or His creation for our troubles and sufferings. For men and women are the cause of the evil and suffering on this earth. We must turn to God and ask for forgiveness and help.

We must or should live so that our lives will be a manifestation of God's love and purity. We have trials and temptations which the devil uses to try and keep us from manifesting our love for our God. We must put on the whole armour of God so that we can be able to stand in the evil day.

R. R. 4, Box 314.
Roanoke, Va.

BIBLICAL TEACHING ON NONRESISTANCE

I. As Taught By Our Lord

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the

law, and take away thy coat, let him have thy cloke also. And whosoever shall compell thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. (Matt. 5:38-45.)

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. (John 18:36.)

II. As Taught by the Apostle Paul

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (Rom. 13:17-21.)

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. (Heb. 12:14-15.)

III. As Taught by the Apostle Peter

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethern that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you

perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. (I Pet. 5:6-11.)

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. (I Pet. 4:12-16.)

THE CHRISTIAN WOMAN'S HEAD COVERING

First Corinthians 11:1-16 is a paragraph containing a brief but very clear descrip-

tion of God's plan of headship in the creation of humanity, and the value of such a plan.

In the first verses we have the plan fixing our relation toward Himself (Christ) and each other. The head of Christ is God. V. 3 and 3:23. "For my Father is greater than I." (John 14:28.) The head of man is Christ. "The head of every man is Christ." (v. 3.) Christ is the head of the church, which is His body; "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23.)

The head of woman is man. "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23.) While in the church equal honor is bestowed upon man and woman, spiritually "there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28); yet in the creational relationship, Paul places emphasis on the distinction. "For the man is not of the woman; but the woman of the man. Neither was the

man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels" (vs. 8-10). In the marginal reading "power" is illuminated: "A covering, in sign that she is under the power of her husband." Moffatt's translation, (v. 10), says "Therefore, in view of the angels, woman must wear a symbol of subjection on her head." In the German, "Darum soll das Weib eine Macht auf dem Haupt haben, um der Engel Willen." This German statement is very similar to the language in Moffatt's version.

Paul speaks of three coverings in this paragraph: the artificial one worn by man; the artificial one for the woman; the covering, or mantle of glory provided by nature.

Men, in most cases, honor their head, Christ, when praying or prophesying. The custom prevails almost universally that they will remove their shelter covering when in the acknowledged discharge of their duties as Christians or even in the presence of the divinely ordered gatherings, or in

prayer when they wish to recognize their head, Christ, as the Intercessor.

A woman is here directed "to have power on her head because of the angels." In the Revised Version it is named "veiling." "Judge in yourselves: is it comely that a woman pray unto God uncovered (unveiled)" (verse 13)? Here again the German and Moffatt's have a slight variation from the Authorized Version, but they help one to grasp better the sense to be conveyed. "Judge for yourselves; is it proper for an unveiled woman to pray to God?" In verse 6 of this chapter: "If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaven."

If a woman refuses to veil herself, she disrespects her place in creation, for "woman was made for man." If she refuses to acknowledge her headship, she steps into man's place; she assumes man's creational position; she forsakes her privilege of being "an help-mate" (Gen. 2:18) or suited to him, and poses as his

equal. "Judge in yourselves, should an unveiled woman pray to God?"

I can find nowhere in scripture any reference to such a thing as we commonly speak of as "prayer veil." It likely came to be called that because prayer without it is not comely.

Is this a Pauline teaching intended for the Corinthian church, and now out-moded or obsolete? When Jesus was incarnated, made flesh, He not only taught but lived the life among those who later revealed Him in the scriptures. "All scripture is inspired by God and is profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind." (II Tim. 3:16-17, Moffatt.)

It is not an argument woman, when she is veiled, can pray to God—an honor or privilege not given her before Christ came. Read the prayer of Hannah (I Sam. 1:10). She prayed to the Lord, not through Eli, for he asked her what her concern had been.

Now consider another reasoning sometimes used. "The hair is given her for a

covering." If the hair were the covering that designates woman's spiritual privileges under grace, that designates woman as man's suitable helper, then verse 6 would have to be read: If she has no hair, then let her be also shorn. Would Paul try to instruct the Christian church by devoting half a chapter to teach a great principle without a noble purpose in mind?

Paul brings all to a climax in verse 16: "But if any man seem to be contentious, we have no such custom, neither the churches of God." No custom to argue about sacred orders. This entire teaching, verses 1 through 16, is implied here: "If any man presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God." The only mode of worship that is acceptable is that taught in this paragraph.

"This is what you are to teach and preach. Any one who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with piety, is a conceited, ignorant

creature, with a morbid passion for controversy and argument which only leads to envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of the Truth. They imagine religion is a paying concern." (I Tim. 6:3-5.)

From these teachings we believe the following to be in harmony with the scriptures:

1. When praying or prophesying, the Christian woman needs to wear a veiling, "a symbol of subjection" and reverence in approach because of the angels who are "at all times beholding the face of my Father which is in heaven." Matt. 18:10).

2. That woman should be adorned with long hair, "which is a glory unto her" and a shame to be shorn.

3. That it is improper for a woman to pray to God unveiled, because she has denied her proper headship, and hence it is not comely. This symbol of reverence and of spiritual right to do public Christian work is a constant reminder of her full privilege through Christ Jesus.

4. That the shelter or

weather covering for the head is not the veiling which represents the headship of the woman.

5. That as a penalty for not complying, woman should be shorn, which is a shame unto her.

—Selected.

THE DIARY OF A BIBLE

January 15—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but she has forgotten me, I guess.

February 2—Clean up. I was dusted with other things and put back in my place.

March 17—Clean up. Dusted and in my old place again. Have been down in the lower hall since Sunday.

April 2—Busy day. Owner led league meeting and had to look up references. She had an awful time finding me, though I was right there in my place all the time.

May 5—In Grandma's lap all afternoon. She is here on a visit. She let a tear-drop fall on Colossians 2:5-7.

May 6—In Grandma's lap

again this afternoon. She spent most of her time on I Corinthians 13 and the last four verses of the fifteenth chapter.

May 7, 8, 9—In Grandma's lap every afternoon now. It's a comfortable spot. Sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me good-bye.

June 3—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I did not see why I went.

August 1—Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.

September 5—Clean up. Dusted and set right again.

September 10—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died and she wanted an appropriate verse.

September 30—Clean up again.

Sel. Sister Joan Beery.

IS TOBACCO WRONG?

Do we think the use of tobacco is wrong? Do we suppose that God made a mistake when He made all the plants and herbs grow? and one of them was tobacco. Surely God created all things, and they were good, for when all was finished He saw every-thing which He had made, and, behold, it was very good. Why then do we seek to condemn the use of tobacco? But it is not so much the use, as the misuse we oppose. God also created poison ivy, poison oak, and numerous other poisonous plants, but He did not intend man to use those various substances to do himself harm. All plants probably were made for some purpose. And so was tobacco made for some purpose. It is a good insecticide. But we insist that God never intended that man should chew and smoke it, thereby poisoning brain and lungs and weakening the heart. And as we

know that it is at least somewhat harmful to the body, we must admit its misuse is sinful. There are many reasons which might be named why smoking or chewing tobacco is wrong, but we will mention only a few.

First, it is a bad habit. There is no one that uses it who will truthfully say that the tobacco habit is a clean, wholesome, holy habit. Therefore if it is not clean it must be filthy and sinful. Very few tobacco using fathers would really want their sons to pattern after them. If it is filthy and defiles the body, let us see what Paul says:

"Abstain from all appearance of evil." (I Thess. 5:22.)

Again, "Know ye not that ye are the temple of God, and the the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.)

Again, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my

people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you . . ." (II Cor. 6:16-18.)

Second, it is a waste of the Lord's money. Statistics show that if all the money that church members spend for tobacco were used for evangelistic efforts it would be enough to finance the evangelizing of the world. What a blessing that would be, instead of the opposite, as it is.

Third, it is a selfish habit. Wife and children do not get much enjoyment out of watching father sit in the home, making the smoke fly; or observing how well he is hitting the coal bucket without missing.

Fourth, it is a lust of the flesh. Many will not admit this. But my experience was (and I used it for years) that when I was out of tobacco for a day or so, everything seemed to go wrong and there was a craving for something and a hunger. It was not a natural hunger, signifying that the body needed food for nourishment. Eating twice the usual amount of

food would not satisfy the craving. It required tobacco to satisfy that craving desire and appetite the flesh was lusting for. And this is what the Word says about serving the flesh, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:12-13.)

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Pet. 2:11.)

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I John 2:16.)

Are we truly free if we indulge in habits of this or any similar kind? or, Are we under bondage of some kind?

Christ said, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed" (John 8:34-36).

Likely some folks will point back to our fore-

fathers, saying, "They used tobacco. Are they lost because of this?" Let us not try to find the mistakes of our forefathers and use them for our standards of living. Let us follow their highest ideals and pattern after their highest and noblest Christian virtues, and not their mistakes and follies. Let us strive to keep our living standards and church standards on a better level, and, with God's help, try to improve them from day to day, and not be satisfied by merely dragging along, or being lukewarm.

Some have said that they know tobacco is not for a Christian to use, and know that they should not, but that they just can't quit. I will admit it is a hard undertaking if we try of ourselves alone. But listen, brother, are we not serving a living God who made heaven and earth and all that is therein?—a God so powerful that when Christ was here on earth, the sick were healed, the lame made to walk, the eyes of the blind were opened, and even the dead were raised to life again? Don't you think that He is able to cleanse from the tobacco habit, too?

Truly He is able and willing, if we will, and that just as soon as we give up our own stubborn wills and depend upon Him to help us.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9.)

Let us pray more earnestly that God will rid us and our churches from all filthiness and unclean habits, and that we do not tolerate and practice habits that we do not want our young and oncoming generation to indulge in.

In conclusion, let us keep in mind two passages of scripture which Paul wrote: "They that are Christ's have crucified the flesh with the affections and lusts," (Gal. 5:24), and, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.)—Jerry S. Miller in Herold der Wahrheit.

ARE YOU MASTER OF YOURSELF?

When we remember our temptations to give quick indulgence to disappointment or irritation or unsm-

pathizing weariness, how hard a thing it is from day to day to meet our fellow-men, our neighbors, or even our own household, in all moods, in all discordances between the world without us and the frames within, in all states of health, of solicitude, of preoccupation, and show no signs of impatience, ungentleness, or unobservant self-absorption, with only kindly feeling finding expression, and ungenial feeling at least inwardly imprisoned; we shall be ready to acknowledge that the man who has thus attained is master of himself, and in graciousness of his power is fashioned upon the style of the Perfect Man.

J. H. Thom.

AS GOD SEES US

God knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from Him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of His designs with us, how each ordering of His provi-

dence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing, though we know not, the goodness of God toward us. As we know ourselves, we, thus far, know God.

NEWS ITEMS

PLEVNA, IND.

The Plevna congregation met in regular quarterly council Saturday afternoon, June 26th. Meeting opened by singing, after which Bro. Webb Hostetler read the 17th chapter of John and commented on same and led in prayer.

All business was disposed of in a Christian manner.

We will have a joint Harvest meeting with the Midway congregation August 29th at 2 p. m.

Our revival meetings will begin September 19th and end with our love feast October 2nd. Bro. Henry Besse of Uniontown, Ohio, has consented to hold our meetings. We extend a hearty invitation to all who can come and worship with us in all these meetings.

Lela Lorenz, Cor.

SHREWSBURY

The Shrewsbury Dunkard Brethren church met in quarterly council at 7:15 p. m., July 26th, 1943. Song No. 210 was sung, after which the writer read the sixth chapter of Galatians and led in prayer.

Our elder, J. L. Myers, then took charge of the meeting. Minutes of the last council were read, then the treasurers gave very favorable reports. The following delegates were chosen for District Meeting: Elder J. L. Myers, Elder J. H. Myers and D. K. Marks; alternates, John McWilliams, C. M. Stump and Frank Miller.

We decided to postpone our series of meetings, date to be announced later. Some admonitions were given by our elder, supported by the official body.

Minutes were read and approved. J. H. Myers offered closing prayer.

C. M. Stump, Cor.

NOTICE

The Midway, Ind., church plans to hold their love feast on Saturday, September 11, beginning at 2:00 p. m., and invites all who can, both ministers and laity, to be with us in this service.

Paul B. Myers, Cor.

GOSHEN, IND.

We expect to hold our annual harvest meeting the third Sunday of September, (19th), and our love feast on Thanksgiving Day, an all day meeting.

Sarah E. Yontz.

OBITUARIES

ELLIE MAY EICHELBERGER

Daughter of the late Isaac and Mary Eichelberger, departed this life at the hospital on July 15, 1943, aged 69 years and 1 day. She had been an invalid for nearly 20 years confined mostly to her bed, but always bore her suffering with a smile. Four sisters and two brothers preceded her in death. One brother, Samuel, of Mechanicsburg, Pa., survives, also one nephew, Chester Baker, somewhere in North Africa.

She was a member of the Dunkard Brethren church.

Funeral services were held from Myers Funeral Home by Elder B. F. Lebo Sunday, July 19th. Text Heb. 9:27. Burial in Baker's cemetery.

M. R. WILLIAMSON

Bro. M. R. Williamson of Greason, Pa., died July 10, 1943 from a stroke in the Carlisle hospital where he was admitted the day before. Aged 72 years, 11 months and 20 days.

He was a member of the Mechanicsburg Dunkard Brethren church. Surviving him are his wife, Fannie Shatto Williamson, four children, Mrs. Cora Allsbaugh, Mrs. Blanche Swarner, both of Carlisle, Mrs. Alta Miller, Mechanicsburg, R. R., and Charles, Carlisle, R. R.; one sister, Mrs. Elizabeth Holtzman of Carlisle, 14 grandchildren and two great grandchildren.

Funeral services were held from

the Shulenberg Funeral home in Carlisle on Sunday, July 11th by Elder B. F. Lebo and Rev. O. J. Hasinger of the Church of The Brethren. Text II Cor. 5:1. Burial in Mt. Zion cemetery.

DO YOU?

By Luciel Rairigh

When you're worried, discouraged
and burdened,

Beyond what you feel you can
bear;

Do you ever get comfort and
strength

By breathing a heartfelt prayer?

When you're happy, lighthearted
and glad,

And life seems all sunny and fair;

Do you ever remember to thank Him,

By breathing a heartfelt prayer?

We need him in sunshine and
shadow,

Whoever we are, or where;

Let's give him our thanks and
petitions each day,

By breathing a heartfelt prayer.

Selected, Della Klepinger.

IT IS NOT SO EASY

To apologize,

To begin over,

To admit error,

To be unselfish,

To take advice,

To be charitable,

To be considerate,

To keep on trying

To think and then act,

To profit by mistakes,

To forgive and forget,

To shoulder a deserved blame—

But it always pays.

INVOCATION SONG

Help us, O God, we pray
Just to be kind today;
May we as gladly lend
Aid to a foe as friend;
Teach us to broadly give
That we may truly live.
Teach us to love mankind!

Give us the courage strong
To meet, with right, the wrong.
Though let no unkind word
From out our lips be heard;
May we be big in soul—
This be our aim and goal.
Teach us to love mankind!
Iva B. Linebarger.

ADULT SUNDAY SCHOOL LESSONS

July 4—Matt. 16:1-20.
July 11—Matt. 16:21-28, 17:1-13.
July 18—Matt. 17:14-27.
July 25—Matt. 18:1-20.
Aug. 1—Matt. 18:21-35.
Aug. 8—Matt. 19:1-15.
Aug. 15—Matt. 19:16-30.
Aug. 22—Matt. 20:1-34.
Aug. 29—Matt. 21:1-22.
Sept. 5—Matt. 21:23-46.
Sept. 12—Matt. 22:1-22.
Sept. 19—Matt. 22:23-46.
Sept. 26—Temperance Lesson
II Peter 1:5-11; Gal.
5:19-26.

PRIMARY SUNDAY SCHOOL LESSONS

July 4—How the Child Moses Was
Saved. Exod. 2:1-10.
July 11—The Burning Bush. Exod.
2:1-14.
July 18—Moses, Aaron and Pharaoh.
Exod. 7:1-25.
July 25—The Passover Night. Exod.
12:1-36.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Aug. 1—Crossing the Red Sea.
Exod. 14:5-31.
Aug. 8—God Provides Food. Exod.
16:1-31.
Aug. 15—The Ten Commandments.
Exod. 20:1-23.
Aug. 22—Aaron and the Golden
Calf. Exod. 32:1-24.
Aug. 29—The Tabernacle in the
Wilderness. Exod. 40:17-38.
Sept. 5—The Spies and the
Promised Land. Num. 13:
17-33.
Sept. 12—Moses Provoked at Mur-
muring. Num. 20:1-13.
Sept. 19—How Serpent Bites Were
Healed. Num. 21:1-19.
Sept. 26—The Greatness and Death
of Moses. Deut. 34:1-12.

BIBLE MONITOR

Vol. XXI

September 15, 1943

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LUKEWARMNESS

One of the serious problems of the twentieth century Christian church is the lukewarm attitude of so many of the members. This condition is detracting from the power and prestige of the church to an alarming extent. It bespeaks a lack of conviction, courage, or interest in the great work of the kingdom of Christ on earth. It would seem that these conditions about us would serve to awaken professing Christian people from the lethargic condition into which they have drifted.

We all well know that no temporal business can be carried on successfully in a haphazard halfhearted way. Neither can the church of Christ carry out its mission on earth in such a way. Christianity is a system of

life set apart, separate and distinct from the system of life ordered and regulated by carnally minded men of this world. It is altogether impossible to harmonize these two systems, neither can our lives be governed or controlled by both at the same time. We are either for or against Christ. Jesus at one time made this definite assertion: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

We are living in a time of apostasy to such an extent that people think it possible to be members of the church of Christ and yet yield their lives to the service of the god of this world. This is one of the deceptions of the evil one that is blinding and enslaving many in our time. "Ye adulterers and adul-

teresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 5:4.) The command of Christ is, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Matt. 12:33.)

We hear much about the empty church houses and lack of support of the various activities of the church. What is the reason for this? Too many lukewarm church members. If all of the church members would be in the church houses in worship on Sunday morning most of the houses would be full, and if all of the members would be interested in the work of the church as they should there would not be any lack of support.

We might with profit bring this matter right home to ourselves. We profess to be Dunkard people and we claim to be earnestly contending for the faith of our fathers. Why is it then that teachings and practices arise among us that are not in harmony with the Dunkard faith? Is it not because

of lukewarmness? Members that are thoroughly converted to the Dunkard faith will teach and practice in harmony with this faith. This sin is not alone with the laity. Why is it that inconsistencies and practices not in harmony with the Dunkard faith tolerated in the church? Too much lukewarmness within the eldership and officials whose duty it is to execute discipline over the membership. Officials who are earnestly contending for the Dunkard faith will not tolerate these modern innovations and departures from the scriptures. If the church is to accomplish its mission and maintain its integrity in the world each one of us must see to it that we do not become lukewarm in our support of the church and all of its labors to save men from sin and keep them in a saved relationship with our Lord. Lukewarm members and officials make a lukewarm church, and a lukewarm church is repulsive to men and not acceptable to our Lord.

If we are going to be Christian people let us see to it that our lives are Christlike, and not according to

the ways of the world. If we are going to be Dunker people let us live, talk, deal, dress and conduct ourselves in keeping with the high standard of life of our forefathers in the faith and not tolerate any of these vain and foolish things of the world that are entangling and degrading so many professing Christian people in our day. Let us see to it that it cannot be said to us as it was said to the Laodiceans in time past: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15.)"

TREASURER'S REPORT

Summary of the treasurer's report of the General Mission Board as of May 1, 1943:

RECEIPTS

Balance in Bank May 1, 1942	\$ 937.73
Received during the year....	401.00
Total Receipts.....	\$1,338.73
Expenditures	175.00

Balance in bank May 1, 1943	\$1,163.73
-----------------------------------	------------

RAY S. SHANK, Treasurer.

We have examined the books of the treasurer of the General Mission Board, finding them and the bank balance correct.

Signed by:

F. B. Surbey,

Paul R. Myers.

Auditing Committee.

REQUEST FOR SERVICES

The General Mission Board has a request for services from New Port Richey, Florida, (about 25 miles northwest of Tampa along the Gulf of Mexico.

One family is permanently located here and several other members are planning to spend the winter near them. They would like some minister or elder to hold a Communion for them and conduct services as long as he can. Any members who could arrange their plans to spend the winter or locate at this place would be greatly appreciated.

Howard Surbey.

SOME FACTS

L. I. Moss

I well remember only a few years ago, about 1924 to 1926 a large number of

BIBLE MONITOR

West Milton, Ohio, Sept. 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

good brethern and sisters, some well up in years, some younger and quite young, met at different places and talked about the trend of conditions in the Brethren church. The mind of most all was to stand by the Gospel principles, the faith of our fathers. Many will recall the love feast at West Fulton church when only loyal members were invited and what a wonderful spiritual meeting it was. Also the meeting at the

Plevna church when it was decided to form a separate organization.

It seemed all who took part in, and enjoyed these meetings were willing to do what was needful to maintain the faith of the Gospel. I well recall many, who believed no stockings except dark colored be allowed, no anklets or such disgraceful things be allowed on members' children. I well remember the time and place when a good brother, minister without a beard, who said he was willing to wear the beard and thought it might be good if all would. Some did begin to dress plainer and I remember at the second conference at Goshen, Ind., much was said about the improvement in some of these things. The work grew, churches were organized, other minister and elders came in with us; soon there were elders and ministers who opposed the beard, and some who promised to let their beard stand, have not.

There were officials who began to say we must not be too hard on our young people or we would lose them. The dress skirts began to get shorter; some be-

gan to go to town without their bonnets or coverings. We began to see short sleeves and low necks. Even though conference said these things should not be, they go on. I have heard it said, "Well the elder's family does this." The wrist watch, flowers at the funerals and many of these things discussed at some of our first conferences—have they been forgotten or just wilfully ignored? The time seems to have come again when we cannot invite all to our love feasts.

Can we commune with the immodest dressed? Can we commune with a minister who dresses his small children in the height of style, dresses far above the knees, legs bare from the body to the anklets? Some brethren may say the wife does that. No excuse. Who is the head of the house?

If our church or any other church allows their members to dress the little children as some are dressing them now, it will not be long until these children are grown up and the big folks in the church will dress the same. Oh, the rank inconsistency!

On the streets, in town on

a cold winter day women and girls, all ages, rich and poor, winter coats, some fur, mittens, and bare legs. These things not only show lack of religious character, but point out a degrading moral life.

Brethren, sisters in the church and ministers of the Gospel, do we want to see our church spotted with these things?

If not, see that the ministers and officials in their own homes and in public cease to encourage these things. The prayer covering, so strictly taught, yet some are getting so small that from the pulpit you cannot see them. Bonnets are left at home—just repeating conditions of 1920 to 1926.

The time has come when we must protest against these things. I have not given any scriptural texts with this, all I ask is, take the whole New Testament, it will all back up what I have written.

I am glad Bro. Beery wrote what he did about the short skirt, but remember a lot of these things are all in the same class, and all will destroy and tear down a good church if not kept

out. Just this yet—a lot of men are just as worldly minded as the women else they would not tolerate their wives and children doing these things.

Eldorado, Ohio.

UPRIGHTNESS OF YOUTH

We will try by the help of God to give some encouragement to the boys and girls to have self-respect while in their youth. We are living in days when discipline is more or less discounted, and as a result self-respect and morals are becoming lax. We know there are more temptations and allurements to cause youth to fall into sin; therefore it is the duty of parents to pray more earnestly in behalf of their children, that the Lord may protect and guide them through life.

The Lord depends upon parents to instruct, correct, and restrain their children, as well as to provide home comforts for them. If they neglect the former, children will dishonor and disrespect their parents and cause them many heartaches, lamentations, and disap-

pointments. We believe if there would be more definite teachings on this subject, children would be wise to Satan's snares and enticing evils. We believe boys and girls should know what they ought to be, how to conduct themselves, and what God expects of them.

Solomon illustrates by the apple tree what a boy should be, "As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." (Cant. 2:3.) We go to the orchard and find apple trees straight, strong, and wide, with leaves for shade and boughs bending with fruit. For a young man, to stand straight denotes uprightness, honesty, and goodness. To stand strong is to be firm, and maintain a purpose in his heart not to defile himself, to bear the trials of life with courage, and to resist temptations successfully. To extend wide is to give shade or shelter and protection to the weaker ones. He should be as the boughs of the tree bending or walking in humbleness of heart and

bearing such fruit, that the Lord may say, "His fruit was sweet to my taste."

A boy's motto should be uprightness, conducting himself well; bravery, daring to do right; courtesy, being polite; reverence, having a regard for things that are holy; honesty in all his dealings; noble, pure in thought, word, and deed; to have respect for girl's dignity and chastity. He should serve as a shield in defense of girlhood.

"Good fruit is the justification of life and the token of strength." The fruit that will not profit others is as useless and bitter as wild figs or sour grapes.

A boy should try to accomplish something worth while. He is never too young to be a gentleman. He should be on good behavior wherever he goes, especially when he goes to the house of God. He should be reverent, respectful, and show culture and refinement. By so doing he honors his parents, the minister, and the Lord, and evidences self-respect.

The girl's projects are somewhat different from those of the boy, yet not less attractive. Solomon

teaches by the lily what a girl should be. "As the lily among the thorns, so is my love among the daughters." (Cant. 2:2.) The lily is white, fragrant, and beautiful. The girl's most becoming garment is spotless white. Her raiment should serve as an index of her character. The color of the lily and snow are pure white; perhaps that is the reason whiteness has a moral effect upon everyone who looks on its beauty.

A girl should remember that white shows more clearly and soils more easily than any other color. She must be as careful not to stain or spot her character as she is about her garment. The high standard of the Christian girl has an influence for good upon all whom she meets.

A girl's motto should be piety, unselfishness, reverence, modesty, refinement, and chastity. Piety, modesty, and chastity are instincts among girls, and are to be admired by everyone. She should retain those traits of character which will enable her to safeguard the opposite sex, and live holy and righteous in the presence of God. Her

prayer should be like the opening of the lily which opens to receive the dew of the morning from heaven. She should pray to God who has robed her in lily white purity, to protect her daily and to bless her with His sunshine of love and favor, that she may be as the lily shedding abroad the fragrance of a blameless life. Nothing protects our youth in their daily living from danger, harm, or misfortune, like sincere prayer.

The girl also is never too young to be a lady. She should be of good behavior while in the house of God. She should also reverence God's ministers and give attention to the teaching of God's Word. She will honor her parents and bring honor to God, and respect unto herself.

A life of kindness, piety, reverence, and self-respect will help boys and girls along the shining way which leads to glory. The fragrance of these graceful deeds will reach out and help others to be more reverent and see the need of salvation. Where there is a high standard of social purity amongst young people you will find a deeper spirit-

uality and spiritual influence over others.

May we all strive to hold up higher standards of Christian living.

Selected, Gospel Herald.

IMMODESTY

J. A. Leckron

Brethren and sisters of the Dunkard Brethren church, why is it that we have so much immodesty in the church today? There has been enough general conference decisions passed on this subject, but even if we have no such decisions on the minutes, we have enough scripture to cleanse the church of immodesty. Are the elders who have the oversight of their respective congregations doing their duty as they are commanded in the word as it is written? See Acts 20:28, "Take heed therefore unto yourselves, and to the flock, over the which the holy ghost hath made you overseers, to feed the church of God, which he purchased with his own blood." It seems to me that the watchmen are asleep. See Isa. 58:1, "Cry aloud, spare not, lift up thy voice like a

trumpet, and shew my people their transgressions, and the house of Jacob their sins." Read the whole chapter, it will do you good.

Paul says in I Tim. 2:9-10, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Now mothers! in the name of reason, why not safeguard your girl instead of needlessly exposing her body, and thereby making it more difficult for her to live a pure life. Surely, it is high time that some steps be taken in the church to curb this morally dangerous fad, which must have been hatched out in the pit itself. It is bad enough for worldlings to dress in this half nude style, but when it comes to invading God's holy sanctuary, and actually taking a prominent part in the religious services in this shocking manner, surely, God will in due time deal with those who are responsible for such actions. Mothers, why don't you set the example before your

children? Do you dress immodest yourself? Do you wear short, low necked, sleeveless or short sleeve dresses? Do you wear stockings that looks like you had none on? If so, why do you do it? Is it to draw the attention of the opposite sex? If so, do you not know you will be held accountable in the judgment for not setting the right example before your children?

Mothers, are you dressing little girls in the latest fashions, with rolled down socks, or none at all, and are you dressing them in almost transparent goods? Does not the word say, (Prov. 22:6), "Train up a child in the way he should go; and when he is old, he will not depart from it." And in Eph. 6:4, Paul says, "And fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Not only the mothers, but the fathers have a duty to perform.

When the fathers and mothers fail to set the example, and fail to see that their instructions are obeyed as long as their children are under their control, then you can expect unruly chil-

dren. If you do not take care of your children, the adversary will, and is always waiting for the chance.

Parents, are you going to sit idly by, and let the adversary have your children? If not, then get busy and see that you train them up in the right way. But if you fail, then you will have to answer for it in the great judgment day, and what will your answer be? We may think we can be saved by just joining the church. Do you not know we also can be lost in the church if we fail to keep and do all the commands that our dear Saviour has placed in his word? In this great apostasy in which we are now living, we must be careful, or we will be deceived, for in the last day, see Mark 13:22, "For false christs and false prophets shall arise, and shew signs and wonders to seduce, if it were possible, even the elect." Oh! that we all could see the necessity of striving to live closer to the word of God each day, that we might be ready to meet our dear Saviour when he calls, is our prayer.

Anderson, Ind.

THE SALUTATION OF THE HOLY KISS

J. H. Moore

The Holy Spirit of God by the mouth of the Apostle Paul has said, "Salute one another with an holy kiss." (Rom. 16:16.) God is very precise in giving his commands—in this he not only tells what to do, but how to do it. The command is to "salute"—but the question may arise whom shall we salute? Answer: "One another," or as Paul elsewhere expresses it, "all the brethren." (I Thess. 5:26). But one asks, who are the brethren? Answer: "The children of God." Compare I John 3:14 and v. 2. He not only tells us to "salute one another," but without leaving the matter even to our choice, says it must be with a kiss, not only a kiss, but a "holy kiss."

Of all the commandments in the Bible this is the plainest, and the least difficult to be understood. It is commanded no less than five different times in the epistolary writings, and each time by the inspiration of the Holy Spirit, and

therefore to refuse to obey, is to resist the Holy Spirit of God.

You may say what you please about it being an oriental custom, or any other kind of custom—it is a command of God, and if even it had been practiced by every nation under heaven, that would not make it null and void as the positive commands of God are not predicated upon the world's not doing thus and so.

If you establish the fact that the ancient Greeks, Jews and Persians saluted each other with a kiss you only prove that they were just that much better, in this particular, than nine-tenths of our modern professors, or you simply prove that they by nature, without the Gospel, obeyed God better than you with all your light and knowledge. This is the Alpha and Omega of about all the speculations and hair-splittings of those who make void the commandments of God, and teach in their stead the doctrine and traditions of men.

But in this matter we are seeking for something that is infallibly safe, and need

not for one moment, bother our brains with modern theories. It is not likely that we are under any obligations to prove that it is safe to "salute one another with a holy kiss," for I do not believe that there is a sane man upon the face of the globe, who denies it, or at least I have never heard of such a being, and doubtless never will. It is also a settled fact that the apostles and primitive Christians did thus salute each other; that they were on safe ground is beyond dispute, and if we with them occupy the same ground are we not equally safe in this respect?

This is, however, an easy and a satisfactory way of getting this matter fully before us. We start with the inquiry, is the salutation of the holy kiss a command of God? All parties must certainly admit that it is. About this there need be no dispute. It being admitted that it is a command of God, the next question comes up:

Is it right to obey the command of God? To this question there is but one answer, all admit that it is right. Then the man who

obeys this command does right. Is there any one who doubts this? Certainly not. Then so far he is safe. But what if he does not obey this command of God? Does he do right? Is he safe? All agree that the salutation of the holy kiss is a command of God, and that the man who does it, does right. It is then infallibly right to thus obey God, and if infallibly right, is it not infallibly safe?

About those who obey this command being safe, or, on safe ground, there is no dispute, all the disputing, in the whole matter is about those who don't obey it: here is where all the trouble comes in. Those who obey this command are not dissatisfied with it either living or dying. Paul, who spoke and wrote as he was moved by the Holy Ghost, has given unto us this command, and in his letter to the Galatians (1:8) says: "Though we or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

That the gospel of Jesus Christ contains such a command must be admitted by

all, about this being right there is no uncertainty, all the uncertainty is about the gospels of men that contain no such commands. Any church, then, that does not obey this injunction does not obey from the heart that form of doctrine once delivered to the saints. Selected from the Perfect Plan of Salvation, or Safe Ground.

THE TEST OF TRUE RELIGION

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

RELIGION

A. H. Leatherman

What is religion, or religious? Webster says, Religion is any system of faith or worship: love and obedience towards God; etc. And

a religious person is one who is set apart for religion; godly; pious; and devotional; conscientiously exact or strict; etc.

From this we can conclude that all religion is not pure religion. James speaks of a man's religion and says, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26.) This is impure religion. But he goes on and says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is pure religion.

The theme of James' text seems to be to impress the reader, to be "doers of the word, and not hearers only." (V. 22 and 25.) So the latter part of verse 27 shall be the theme of my text, or "To keep himself unspotted from the world." May this testimony bear convictions of truth; and bring fruits of righteousness.

We read much; and hear considerable from the pulpit about "nonconformity to

the world." This is commendable; and is a part of pure religion, but I say that "denunciation" of sins along the line of conformity to the world; without strict church discipline will never keep the church pure. Nor will it be the means to purify the church from sins already there. So strict church discipline is also a part of "pure religion," and insists on being doers and not only hearers of the word.

Paul's text in Rom. 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." John also says "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (John 2:15.)

This also harmonizes with the words of James, "And keep himself unspotted from the world." So this is all a part of pure religion. And separates the Christian from the world, through regeneration; or the new birth.

Being transformed, by the renewing of the mind, changes things, and makes

a difference in a person's life, inwardly and outwardly. It can and will be seen.

May I here present a true, living example? I am employed at a large salt company plant, of 700 tons a day capacity, where mostly men are employed. And by the way, I think I am the only man in the entire plant, that wears a full beard. Hence I am known by most of them, while I know comparatively few. I believe they also know that I wear the beard for conscience sake, and am I watched? I also believe the most of them know I do not use tobacco, drink, swear, or take part in filthy talk, or card games and the like: for the same reason, "conscience sake."

A young man, who was a perfect stranger to me, with whom I never had a conversation before, came to me and said he believed if men would do according to the Bible, they would wear the beard. He also said that he thinks according to the Bible they would not smoke, etc. This young man was a transgressor but made no excuses. How many people have convictions through examples of good works

from others we do not know.

And not wanting to boast, but it seems to me everybody respects me and treats me fine, more than I'm worthy.

Now then! "Why do I wear a beard, when it is so strange and queer to most people, and not at all popular, or becoming to them?" In the first place, it is not because I have done anything. I just simply let God have His way, "And it was so." But the other fellow says (by action), It's a nuisance, I'll not have it so! God can't have His way with me. So he does something; and keeps it shaved, at much expense and bother. But this man follows the fashions of the world. While Paul says, be not conformed to this world; and James says, Pure religion is to keep himself unspotted from the world.

Dear Soul! You cannot change God's plan for man, by shaving a thousand times or even by removing the beard with chemicals. Your male children will nevertheless have a beard, if they do nothing; and let God have His way, at mature age. God has a distinct purpose in His plan in the creation

of man with a beard, and woman without a beard—an outward sex distinction.

Now dear reader; may we pause in awe and wonder at God's own handiwork, "The Creation."

Each day as his creation took form, He looked upon it and saw it was good. But on the sixth day he made "man" in his own image, and in his likeness created He them; male and female. And when He saw everything He had made He was satisfied and He said it was very good. Now who will dare say, "God made a mistake. He didn't know His business when he made man. Man should never have had a beard; it's a nuisance, and isn't becoming; people don't like it, and will not tolerate it. So they wilfully disobey. Can we see any reverence or veneration in such deeds and actions? Will God not deal with such disobedience, and disrespect? Will He overlook such disrespect as innocence? And how about a church who abolishes this symbol as delusion, error, and disgraceful? Will God deal with such a people with special favor? or will He deal as with a disobedient

nation, Israel? What about a church who disregards baptism, communion, feet washing, devotional covering, nonresistance and nonconformity principles, oath swearing, or denying there is an eternal punishment, and such like many Christian principles?

Will God excuse them? Then what about a people who will deny the power and deity of God in the creation? Will not Christ's words come thundering down the line: "Suppose ye that these Galilleans were sinners above all Galilleans, because they suffered such things? I tell you, nay: but except you repent, ye shall all likewise perish." (Luke 13:2-3.)

Is it essential then that we abide in His Word, and keep His commandments? Is our religion pure or impure? Is God satisfied with us? Are we letting Him have His way with us? Will denunciation of sins be sufficient for the ministry? Or is church discipline essential in the government of a church? In what way are we separated; or unspotted from the world? Is a Christian watched?

Can we understand why

God created man in His image and likeness, "with a beard?" Has it any Christian virtues in it? What are we going to do about it? Amen.

Wadsworth, Ohio.

BE HUMBLE

Many people claim to be Christians, and do not follow the teachings of Christ. He taught us to love our neighbors as ourselves and serve one another. Also not to exalt ourselves, rather put others higher than ourselves. Jesus mingled with the poor and made Himself equal with them. Even sometimes he was servant to them, as the time He washed His disciples feet. God loves the poor and humble people. Of course I believe He has come to wealthy people too, as he did in the days long ago the Bible tells us of.

We must be as little children, loving, humble and obedient and forgiving.

Where there is faith
There is love;
Where there is love
There is God;
Where there is God,
There is no need.

Mrs. H. S. Grubb,
R. 4, Box 314, Roanoke, Va.

NEWS ITEMS

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren church will hold a series of meetings beginning September 12th, if the Lord is willing. L. B. Flohr is to be the evangelist. Everybody is invited to come and help make the meeting a success.

Pray for these meetings.

C. M. Stump, Cor.

NOTICE

The Englewood, Ohio, congregation expects to have a two-week series of meetings beginning September 12, 1943.

Bro. Isaac Jarboe of McClave, Colo., will be in charge.

Your prayers and attendance are desired that much good might be done.

THE OTHER SIDE

We dwell this side of Jordan's stream.

Yet oft there comes a shining beam

Across from yonder shore;

While visions of a holy throng,

And sound of harp, and seraph song,

Seem gently wafted o'er.

The other side! Ah, there's the place

Where saints in joy past times retrace,

And think of trials gone;

The veil withdrawn, they clearly see
That all on earth had need to be,
To bring them safely home.

The other side! No sin is there
To stain the robes that blessed ones
wear

Made white in Jesus' blood;
No cry of grief, no voice of woe,
To mar the peace their spirits
know—

Their constant peace with God.

The other side! Its shore so bright
Is radiant with the golden light
Of Zion's city fair!

And many dear ones gone before
Already tread the happy shore:
I seem to see them there.

The other side! The other side!
Who would not brave the swelling
tide

Of earthly toil and care;
To wake one day, when life is past,
Over the stream, at home at last,
With all the blessed ones there!

—Selected.

A STRIKING CONTRAST

Christ:

Came to save the lost.
Has genuine love.
Is always the Truth.
Fosters peace.
Is loving and kind.
Stands ready to supply our need.
Helps our weakness.
Is the foundation of love and truth.
Cast out demons by His power.
Makes promises sure and true.
Offers a home for His children.
Has good things to give and to
spare.
Is our Captain, always right.
Weeps o'er a lost world today.
Blesses those who do His will.

Says, "In Me you can overcome."
Is the bright and morning Star.
Always obedient to His Father's will.
Can do no more than He has done.
Would have us be children of light.
Says, "Come to Me, all ye that
labor."

The Devil:

Seeks to destroy the saved.
Has a counterfeit love.
Is always a liar.
Fosters hatred and destruction.
Is malicious and jealous.
Hinders whenever he can.
Tempts and seeks to overthrow us.
Brings condemnation and gloom.
Destroys man in an unguarded
hour.
Makes tempting offers you'll rue.
Offers but fire and brimstone.
Has nothing to give or to share.
Is our enemy, whom we must fight.
Joys to see the world go his way.
Says you can't God's will fulfill.
Has no crown for which to run.
Has no light to shine afar.
Disobedient always, and a devil still.
Would destroy all good beneath the
sun.
Wants us all to quarrel and fight.
Says, "Do nothing; just be satis-
fied."

Sel., Sister Joann Beery.

WHICH ? ?

Conformed to the world,
or transformed to the will of
God, "Which?"

To be carnally minded, or
spiritually minded,
"Which?"

Humility or pride,
"Which?"

The narrow way of life that leads to everlasting life and eternal bliss: or the broad way of the world that leads to hell and everlasting destruction, my dear reader, "Which?"

Let us consider together some scripture, then we ought to be better able to answer the above question for ourselves forever.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2.)

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." (Luke 13:24.)

"Love not the world, neither, the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.)

"Ye adulterers and adulteresses, know ye not that

the friendship of the world is enmity against God? whosoever therefore will be a friend of the world is an enemy of God" (Jas. 4:4.)

"God resisteth the proud, but giveth grace unto the humble." (Jas. 4:6.)

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:3-4.)

"In like manner also that women adorn themselves in modest apparel; with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. (I Tim. 2:9-10.)

Finally, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with

an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 6:14, 7:1.) "Now which?"

In conclusion, we cannot see how anyone can stand before the mirror of the above scriptures, God's Word, and adorn themselves after the fashions of this world, probably the greatest idol worship of our day, or indulge in the innumerable amusements and pleasures of this sinful world, or unequally yoke up with numerous schemes, projects, associations, and corporations of our day.

Paul was led to say, "(For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:18-21.)

Those "that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:5-6.)

"Choose you this day whom ye will serve; . . . as for me and my house, we will serve the Lord." (Josh. 24:15.) —M. S. Zehr, in *Herold der Wahrheit*.

What a man does with his money he is in a real sense doing with himself.

HOW WILL WE FEEL?

Marion A. Roesch

Luke 16:19-31

As a last word, I desire to utter a word of warning to the public, to the Christian people, and especially to the Dunkard Brethren; I say a last word because I enjoy life today, but I am not sure of tomorrow.

This rich man spoken of in this scripture surely had no thought of a future life, or he would have made preparation. He did not realize that he was going to a place of torment; I believe this short scripture teaches: that if we are so unfortunate as to be cast into this place of torment, we can behold our friends, relatives, or perhaps even our enemies, who may have been living a righteous life. How will we feel? Who has cheated us out of that place of happiness? We will be the only one to blame, we have heard the warning, our parents have, or should have given us warning. Nevertheless, still we have no excuse because we most all own a Bible and can read.

This rich man prayed,

when in hell; if he had prayed while on earth, we are sure his prayers didn't ascend very high because his life was not right.

Notice, he prayed for himself, while in hell, then he prayed for his five brethren, who were yet on earth, and found out that their future happiness depended on how they read.

How will we feel? It didn't seem difficult for Lazarus to gain his place of comfort. It didn't take any wealth. It didn't take any picture shows, picnics, jewelry, wrist watches or latest style of clothes—his heart and life, though wretched at times he was well repaid because he had so lived that he was accepted by God. How will we feel if we are so unfortunate as to miss heaven, then it will be that dreaded place "Where the worm dieth not, and the fire is not quenched."

Dear reader, we are not in darkness, forsaking the world, as we promised when we came into the church. Then we have the promise of singing the songs of Moses and the Lamb. Alleluia.

"Blessed are they which are called unto the marriage

supper of the Lamb. And he said unto me, these are the true sayings of God." (Rev. 19:9.)

La Junta, Colo.

COOK STOVE APOSTACY

The early church prayed in the upper room. The twentieth century church cooks in the "supper" room. Today the supper room has taken the place of the upper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees or broken hearts. There is more fire in the range in the kitchen than there is in the pulpit. When you build a fire in the church kitchen it often if not altogether puts out the fire in the pulpit. Ice cream chills the fervor of spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, they were praying in the upper room, they were not waiting on tables, they were waiting on God, they were not waiting for the fire from the stove, but for the fire from God. They were detained by the command of God and not enter-

tained by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew or roast.

Oh, that the cooking squad was put out and the praying band put in, less ham and sham, and more heaven, less pie and more piety, less use for the Cook and more use for the Old Book. Put out the fire in the church kitchen and build it on the altar. More love and more life, fewer dinners and get after sinners.

Let us have a church full of waiters on God.

A church full of servers, serving God and waiting for His Son from heaven.

Daniel Webster said "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

Selected, Sarah E. Yontz.

How small of all that human hearts endure

That part which kings or laws can cause or cure.

—Samuel Johnson.

THE CHURCH OF CHRIST UNIQUE

Webster's dictionary defines unique as being the only one of its kind. There are several things in Christian thought that are truly unique, that stand alone. There is inspiration and help in the thought, so we present these unique things.

God also calls His Church a peculiar people: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9.)

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2:14.)

The Church of Christ, bought by His blood, His precious Bride, His body, the Temple for "and habitation of God through the Spirit," is truly unique. Heavenly in calling and royal in destiny, called out from the world, in the world but not of it, the Church is peculiar in this.

Even now He is purifying unto Himself a peculiar people; peculiar, different in that they are transformed, and no more conformed—changed, unique.

While the world is corrupt and corrupting, let us, God's redeemed ones, show forth His praises, in lives of spirituality, different from the world.—Selected.

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

"The church in the wilderness," praised Abraham and persecuted Moses. "The church of the Kings" praised Moses and persecuted the prophets.

"The church of Caiaphas praised the prophets and persecuted Jesus. The church of the Popes praised the Savior and persecuted the saints. And multitudes now, both in church and the world, applaud the courage and fortitude of the patriarchs and prophets,

the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortunes and friends and life itself. (Luke 14:33.)

Be firm, be bold, be strong, be true,
"And dare to stand alone,"

Strive for the right whatever ye do,
Tho' helpers there be none.

Stand for the right: proclaim it
loud,

Thou'lt find an answering tone
In honest hearts, and then no more
Be doomed to stand alone.

WEAR A SMILE

Sing a song of laughter,
Pocketful of smiles,
What the world is after,
Beats all other wiles.

Life's too short for grumpiness,
Spend your little while
Looking for the beautiful—
Wearing of a smile.

—Selected.

Speak to Him, thou, for He hears,
An spirit with spirit can meet;
Closer is He than breathing, and
Nearer than hands and feet.

—Tennyson.

Not in the clamor of the crowded
street,

Not in the shouts and plaudits of
the throng,

But in ourselves, are triumph and
defeat.

—Anon.

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee, with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break; and therefore lie thou down gently, and suffer the hand of God to do what He pleases.

—Jeremy Taylor.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 3—Matt. 23:1-39.
 Oct. 10—Matt. 24:1-28.
 Oct. 17—Matt. 24:29-51.
 Oct. 24—Matt. 25:1-30.
 Oct. 31—Matt. 25:31-46.
 Nov. 7—Matt. 26:1-25.
 Nov. 14—Matt. 26:26-46.
 Nov. 21—Thanksgiving Lesson
 Psa. 100 and 103.
 Nov. 28—Matt. 26:47-75.
 Dec. 5—Matt. 27:1-34.
 Dec. 12—Matt. 27:35-66.
 Dec. 19—Matt. 28:1-20.
 Dec. 26—Luke 2:1-41.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—How the Walls of Jericho
 Fell. Josh. 6:1-21.
 Oct. 24—Achan's Sin and Punish-
 ment. Josh. 7:1-26.
 Oct. 31—Joshua's. Good Teaching.
 Josh. 23:1-16.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Nov. 7—Deborah and Barak's Vic-
 tory. Judg. 4:1-17.
 Nov. 14—The Call of Gideon. Judg.
 6:11-40.
 Nov. 21—Gideon and His Three
 Hundred. Judg. 7:1-25.
 Nov. 28—Sampson's Great Strength.
 Judg. 16:23-31.
 Dec. 5—Ruth and Naomi. Ruth
 1:1-18.
 Dec. 12—Learning The Bible
 Through Our Parents.
 Deut. 6:1-12.
 Dec. 19—The Birth of Jesus. Matt.
 2:1-11.
 Dec. 26—Stories From Moses to
 Ruth.

BIBLE MONITOR

Vol. XXI

October 1, 1943

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SPOTTED BY THE FLESH

Part I

In the book of Jude we have some teaching that is of particular significance in connection with the issues with which the church has to deal in the age in which we live. If we heed the instruction in this book we can enjoy the blessings and protection of our God upon us and keep the church above reproach in the crooked and perverse generation in which we live, and among which we should be shining lights to lead men to Christ and deliver them from the destructive clutches of the god of this world.

It is evident that the professing Christian church is not wielding the influence for good that it should in the time in which we live and the reason for this is, that it is contaminated with

sin. If we want the blessings and power of God upon us we must get sin out of the camp and then we can carry a convincing testimony to the world and wage a successful warfare against the satanic forces about us. In speaking of the church of Jesus Christ the apostle Peter says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9.) Are we showing forth the praise of Christ and revealing to men his marvelous light, or is our profession and our testimony beclouded by the contaminating and degrading spots and blemishes of a world controlled by sinful lusts?

In writing to the church

in his time Jude declared that ungodly men, false teachers and leaders had turned the grace of God in the church into lasciviousness, and thus the church had been corrupted and defiled. This is the condition that has contaminated and robbed the church of its power in our generation. As a remedy for this condition Jude says that we should "Earnestly contend for the faith which was once delivered unto the saints."

The Christian life is a surrendered life; a life of self denial; a life of restraint; a life yielded to the will of God through Christ Jesus. Under these conditions the grace of God enables us to come into favor and fellowship with God and live acceptable in his sight. "For the grace of God that bringeth salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Tit. 2:11-15.)

In our time, as in the time of Jude, the church has been corrupted by false and ungodly men who have turned the grace of God into lasciviousness. For years the modern hirelings have been mocking the scriptural standards, and the scriptural discipline as administered by our faithful church leaders in the past. We have heard much from these deceivers about the non-essential teachings in the scriptures. The cry has been that times have changed and that the church should change to fit in with these new conditions. This has resulted in the many innovations and departures from the scriptures that have been seen in our time. These false teachers have turned the grace of "God into lasciviousness" and "changed the truth of God into a lie" by denying the plain teachings of the scripture and turning people aside to the unsound theories of men. They have

cast aside all scriptural restraint and granted to people license to engage in the vain and sinful follies of the world and thus many professing Christians have become licentious, lustful, unrestrained, trifling, proud, and given over to the works of the flesh. Regarding this Jude says: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should me mockers in the last time, who should walk after their own ungodly lusts." (V. 17-19.)

Jesus gave himself for the church "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:26-27.)

COMMUNION DATES

Eldorado, Ohio, October 9th.

Dallas Center, Iowa, October 9th.

Lititz, Pa., October 17th.

Englewood, Ohio, October 23rd.

Cloverleaf, Colo., October 30th.

Pleasant Home, Calif., November 20th.

LOYALTY

Ada Whitman

Part I

The above is a term much used these days, especially by the subjects of the kingdom of this world. Those in authority emphatically declare, "If ever there was a time its subjects should be loyal and stand united in a common cause, it is now."

We believe if ever there was a time that God's people should stand united and loyal to the cause of Christ and his kingdom, it is now for the powers of darkness are marshalling their forces in wrath and fury as sin is coming to its fullness, and the gospel age is fast drawing to a close.

Many souls are unsaved and unaware of the signs of the times. They do not see the fulfillment of God's word in the things that are coming on the earth.

"And there shall be signs

BIBLE MONITOR

West Milton, Ohio, October 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." (Luke 21:25-26.)

In this we can see the condition of things in the world today. Through greed of power and gain, lawlessness, licentiousness, increas-

ing violence, trouble between capital and labor, international complications, war, the nations are perplexed, and men's hearts tremble with fear, as they look into the future. The elements are also disturbed as seen in earthquakes and storms on land and sea.

Jesus said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." (Luke 21:36.)

Are we loyal to the cause of Christ or are we halting between two opinions? This is no time for indifference. "Choose ye this day whom ye will serve." We cannot serve God and this world. Are we so concerned for the souls of mankind that we are putting Christ and his cause first in our lives or do we allow self and the social side of life first place? Are we loyal to him without respect of persons, in the place we must fill in life? From the humblest layman to the highest office in the church requires the very best of each individual. "Loyalty to the best we can know makes life the best it

can be." We must give account to God for our opportunities, abilities and stewardship. Many will suffer if you are not true." We should be loyal to ourselves, to our God, and to our fellowmen. We cannot be loyal to ourselves unless we are loyal to God. "For in him we live and move and have our being." To be loyal to ourselves we must allow him to direct and use our time and talents to his glory or in other words, Christian living which is a life surrendered and dependant upon God; a fellowship with God; a battle with the adversary of our souls; victory over self; service to others; stewardship.

D. L. Moody said, "I've had more trouble with D. L. Moody than with any other man I know." Self is a strong enemy and one of Satan's ways of approach to destroy the souls of mankind. Selfishness, a fruit of the flesh hinders Christian growth and causes much trouble and sorrow. A life of self gratification is a life alienated from God.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways

acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

"One's greatest glory comes from the silent conquest of one's self." Greater battles have been fought in the human heart than any battlefield of the world.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

"The greatest glory comes not in never falling but in rising every time we fall." Only through Christ can we overcome and rise above the world and all its deceit and sin. We gain heaven only by denying ourselves the world. Jesus manifested the life of self-denial. He considered not himself but left the glory of heaven, suffered and died the shameful death on the cross that sinful man might be reconciled to God.

Our duties to our fellowmen begin in the home. Our nation and church are no better than our homes. Breakdown of the home is one of the causes of the increase of crime. This is one of the signs of the times. Crime and wickedness on every hand. "But as the

days of Noe were so shall the coming of the Son of man be." (Matt. 24:37.)

As mothers and fathers are we loyal to our children? "Lo children are an heritage of the Lord." (Ps. 127:3.)

God will hold parents responsible for the example and training they give their children. It is a sad picture indeed to see children in so many godless homes where his name is seldom mentioned except in a way that is a disgrace to the speaker and degrading to the hearer. We can see children neglected and allowed to run at large while the parents are at some card party or theater or beer parlor. God pity the little ones in such homes. O! what will the harvest be?

God gives this command, to which all parents will have to give an account some day, "Train up a child in the way he should go: and when he is old he will not depart from it." (Prov. 22:6.)

Surely God means by this that the children are to be trained and governed in accordance with his word. It is true, we are living in an age in which there are so many things, even in our

public schools that tend to draw children away from true teachings, but if parents will stand together in teaching, and example, and training them in harmony with the faith of Jesus and his church the proper foundation will be laid. This requires patience, firmness, careful instruction and guidance from both father and mother to bring about the desired result. The greatest love for the child is shown by placing the love of God and the church first, thus preparing them for the life hid in Christ. Parents are not loyal to their children nor to God if they compromise with the world and allow them to do the ruling. Children who are taught to respect authority in the home and the rights of others can best understand to respect God and his laws.

"A successful Christian home is about the best gift that anybody can make to the future. "If God permits time to go on, the children now are the future church. Are we each doing what we should to make it what it should be?

In the modern fashions of the day we see the partly nude bodies of children ex-

posed to the public and the elements. A dangerous thing from the standpoint of soul, health, and safety. Mothers and fathers, (fathers too, for they are the head of the home and are responsible to God as such to see that his laws and precepts are carried out in the home), do you realize you are disobeying God and exposing your little ones to the gaze and lust of "brute beast men" when you allow your children to appear this way? Would you want your child to fall a victim to one of these? You are inviting it when you follow this pernicious way. Many a child has suffered at the hands of one of these in recent years, which we believe is largely due to this modern fashion of "undressing." A wile of Satan for the destruction of souls. A sad part too, is that we see this in homes where Christianity is professed. A compromise with this in our own brotherhood.

"Vice is a monster with so frightful mien, to be hated is but to be seen. But seen too oft, familiar with its face, we first endure, then pity, then embrace."

Susannah Wesley, mother

of Charles Wesley was a mother who spent much time instructing her children and she was a mother of a large family. She gave them this advice: "Whatever impairs the tenderness of your conscience, whatever obscures your sense of God, whatever increases the strength and authority of your body over your mind that thing to you is wrong, however innocent it may be in itself." A worthy advice for young and old.

"No conflict is so severe as his who labors to subdue himself."

True loyalty to God is the activity of the whole mind, the whole soul, in its belief, and obedience to Christ.

This is getting too lengthy for our little paper so will conclude in part two.

West Millgrove, O.

THIS—OUR HIGH CALLING

L. B. Reed

In our joy of the love and the fellowship of our Lord and Savior Jesus Christ we have united ourselves together as brethren and sisters in our Dunkard

Brethren church. We experienced many of the ways of the world until our hearts and souls were made heavy and troubled with the sins of that life that in answer to this—our high calling we kneeled in the flowing waters to find eternal refuge in His heavenly bosom. Denouncing Satan and all his pernicious ways we departed from that world to climb together those golden stairs to Glory.

It is at this moment, dear brother and sisters and my dear friends, that you should give deep meditation to the thought of your high calling; just what it is and how you may answer it. It was a high calling that troubled our lives until we answered it and were gathered into his fold. After that a still higher calling comes when we realize and know that there is a needy place in His vineyard of life that we surely shall fall short of eternal glory if we fail to answer it. That is my plea and purpose of coming before you in this manner. Whether you are an elder, minister, deacon or layman and sisters of our faith we have that high call of confessing our God and

His Son Jesus Christ, in our lives amongst the people of this carnal world. We have the wonderful blessing from God—our churches. We know how trouble has come amongst us. As we pass the steps on the upward way with faith and trust abounding, we hear and find that with us there are some who have done as Lot's wife when they departed from that evil city. As they looked back at the world from which they were called in His love, the next step was missed and they began to slide and are sliding—almost and maybe lost! St. Matthew 13:20-22, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended." Is this you and I or will it be? Come unto your high calling and draw nigh to those that are troubled, with His love and give them joy and peace that they might see the error of their ways.

Maybe we have not looked back but do we find our-

selves pausing with wandering minds that we fail to eagerly reach out a helping hand of love to grasp those that have slipped? "He also that received seed among the thorns is he that heareth the word and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Is this you and I?

As an ever present thought what will our answer be if we come before the bar of God guilty of either of the above professions! In truth we must admit that as we look upon our church today we fear that we see those of us who give too much thought to food and raiment. Beloved, we once left that world, how can we look back again?

We gave heed to our high calling but knowing the weakness of our hearts and souls and mind, He still calls in a loud voice to you and to you and me. Brothers and Sisters, knowing that these things are amongst us, He pleads to our souls that we might sacrifice even our lives in the working of His vineyard that they might pass from us. "I therefore, the prisoner of the Lord, beseech you that you walk

worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.) How more clearly and perfect can our high calling be explained to us than as is given in these few verses. Let us unceasingly meditate on this thought and so pattern and examine our lives in this our needy vocation of a Christian life.

When we have before us the Holy Gospel at all times giving us that perfect plan of salvation, can we dear sister and brother, hold ourselves blameless of the offenses that come among us. Nay, verily nay, for after hearing the word and passing again from it, we know and are taught that our condition is much worse than if never we had heard it.

Still more today than of yesterday kind ones, we have this our high calling to witness for our living God. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit

that now worketh in the children of disobedience; Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; and hath raise us up together and made us sit together in heavenly places in Christ Jesus." (Eph. 2:2-6.)

In concluding thoughts to all dearly beloved, let your hearts and souls and minds be touched and know that our King of Glory is pleading to you and to me today that we continue and grow strong in faith with works and through prayer unto an Almighty Father. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:8 and 17.)

To you dear sisters and

dear brothers that have left us, we offer our prayers to God that Jesus might plead your cause. We rejoice in telling you that He is searching for your wayward soul as did he leave the "Ninety and Nine" for the one that was lost in the mountains. Today there is rejoicing and making merry in the sinful follies of this world for they think not that tomorrow may never come. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7.) We love you and pray for the time of reunion again in His love and goodness.

May God's richest blessings rest upon our hearts in his love that might ever find favor in us as his own in glory. "The laborers, the laborers are few, are few; Christ calleth, he calleth for you, for you."

Washington, D. C.

A B C's FOR CHURCH GOERS

Allow nothing to keep you from attending church service. It is a duty as well as a privilege.

Bring a friend or a neigh-

bor; you may save a soul by so doing.

Come hungry and thirsty; we have the promise of being filled.

Don't come late; you miss a blessing by missing the devotions.

Enter easily and quietly; we are in God's presence.

Find your seat the same way, attracting as little attention as possible.

Give your attention to the speaker; we help him as well as ourselves by so doing.

Habitual sleeping in church is sin; let us avoid it.

It is easier to stay awake when sitting erect; folded arms and a cramped position encourages drowsiness.

Join in the prayers that are offered; God's house is a house of prayer.

Keep your mind on spiritual things. We defile God's house by thinking unholy thoughts.

Looking around when someone enters is irreverent. Leave the late-comers for the ushers to care for.

Blessed is he who has found his work; let him ask no other blessedness.—Carlyle.

DOCTRINE OF NON-CONFORMITY

Clothing of Conformity

D. K. Marks

The great objections to plain modest raiment are:

1. Fear of the people. (John 2:16.)

2. It lies in our desire to please the world. (I John 2:15.)

3. Ashamed. (Mark 8:38.)

4. In the desire of the heart. (Joshua 7:21.)

Nonconformity is a positive doctrine in the New Testament. Read Rom. 12:2, I Cor. 6:19-20, I Tim. 2:9, Rom. 13:15, Matt. 6:25,29, Luke 12:33, James 1:27. Read Num. 15:38-40. The children of Israel were commanded to wear a blue ribbon so they would be known from the heathen.

Read Num. 16:32, and find the consequences for not obeying God's commands. Dear reader, brother and sister, we all have Bibles in our homes, we should read and meditate on them prayerfully.

In Rom. 12:2 we see when a person is planted in the

kingdom of Jesus Christ, a change should be made in mind, word and dress. In the foregoing scripture references we find Jesus and the apostles taught that the true child of God should be known seven days in the week wherever he goes. Our faithful fore-fathers were known seven days in a week at a distance. Perhaps some are ashamed to be known. Read Mark 8:38. It will be a serious time when Jesus Comes. Now is the time to get ready and witness for Jesus.

R. 3, York, Pa.

I know that tho He may remove
The friends on whome I lean,
'Tis that I then may learn to love
And trust the One unseen.

INVOCATION SONG

Help us, O God, we pray
Just to be kind today;

May we as gladly lend
Aid to a foe as friend;
Teach us to broadly give
That we may truly live.

Teach us to love mankind!

Give us the courage strong
To meet, with right, the wrong.

Though let no unkind word
From out our lips be heard;
May we be big in soul—
This be our aim and goal.

Teach us to love mankind!

—Iva B. Linebarger.

NEWS ITEMS

NOTICE

The Cloverleaf Dunkard Brethren church of McClave, Colo., will hold a two weeks' series of meetings beginning October 17th, with Bro. J. D. Brown of Poplar, Mont., in charge. We expect to close with a love feast.

May we all earnestly pray for the success of these meetings that the church may be strengthened and lost souls brought to Christ.

Sister Bertha Jarboe, Cor.

MIDWAY

We were glad recently to welcome four members into our number by letter, Bro. and Sister Paul Wolf and Bro. and Sister Raymond Lorenz all from the Plevna congregation.

We agreed to send the offering raised at our harvest meeting on August 29th, to a young sister and brother and their child of our number, who just recently moved to northern Michigan, hoping to find a climate more favorable to the sister's health.

Raymond Stout, the first boy from this place to be called to camp, left September 9th for CPS camp at Walhalla, Mich. While Raymond is not a member, his parents are, and we are much interested in his welfare. Two sisters were chosen to see that each boy going to a CPS camp from here is supplied with the articles he should have in camp.

On September 11th we enjoyed another communion service together. The presence of all visitors was appreciated, including Bro. Replogle of Goshen, who preached for us Sunday morning, and Elder Koonen and Elder Lorenz of Plevna. The predominating thought, through the services in general seemed to be that each one should place more serious emphasis on the spiritual phase of life, that which endures beyond time.

Paul B. Myers, Cor.

NOTICE

The Dallas Center church plans to have a love feast October 9th and 10th, followed by District Meeting of the third district. We trust that many will come to enjoy these meetings with us.

Ethel Beck, Cor.

ELDORADO, OHIO

We, the Eldorado congregation met in regular quarterly council at 2:00 p. m. Saturday, September 11th. As an opening hymn we sang No. 385. Then our elder, Bro. Lawrence Kreider read Rom. 12 and led in prayer.

Bro. Kreider then presided for the business meeting, all business being disposed of in a Christian manner.

We have painted our church on the outside this summer, and now we have decided to paint the inside.

The closing prayer was led by Bro. L. I. Moss.

We plan to have a one week's meeting, beginning October 3rd, and

closing with our love feast services October 9th and 10th. We cordially invite all who can to attend these and all our meetings, and we ask an interest in the prayers of all the faithful.

Charlotte Weaver, Cor.

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren plan to hold our love feast at Lititz on Sunday, October 17th, starting Sunday school at 9:30 a. m.

We also decided to have a series of meetings, starting November 13th, Bro. L. I. Moss having consented to hold same.

We extend a hearty invitation to all who can to be with us in all of these meetings.

Susanna B. Johns,
35 E. Lincoln Ave.,
Lititz, Pa.

CERES, CALIF.

Pleasant Home congregation met in regular quarterly council September 3rd. Meeting was opened by singing hymn No. 641.

Bro. Peters read Rom. 14 and led in prayer; meeting was opened for business with Elder H. E. Andrews in charge as this was the time to elect the church and Sunday school officers for the year. Officers are as follows: Elder H. E. Andrews; treasurer, Elmer Ruff; clerk, Paul Blocker; trustee, Harvey Ruff; Sunday school superintendent, Harvey Ruff.

Our love feast date is set for November 20th. We also voted to send the Publication Board \$25.00.

We were sorry to hear that one of our members, Sister Katie M. Myers, of Pasadena, received a fall, breaking her hip.

Pray for us at this place that we may hold out faithful.

Emma Ruff, Cor.,
R. R. 1, Box 453.

WEST FULTON, OHIO

The West Fulton congregation met in council Saturday night of September 4th, with Bro. Abe Miller in charge.

Meeting was opened by singing No. 739, after which Bro. Wm. Carpenter read I John 3 and made some uplifting remarks, then led in prayer.

Bro. Miller then took charge of the meeting. All business was taken care of in a Christian manner.

We are expecting Bro. B. F. Lebo to begin a series of meetings October 17th, lasting two weeks. There is to be a harvest meeting at the beginning of the meetings on the 17th, and all day meeting.

Come and enjoy these meetings with us.

Orpha Beck, Cor.

MY VICTORY GARDEN

I have a Victory Garden, its grow-
in my heart;

The moment that I first drew
breath,

Its roots, their growth did start.

So many things will grow within

This plot of fertile soil,

That only by the greatest care—

And un-remitting toil—

Can I prevent the growth of weeds

From choking out the flowers.
So I must work with might and
main.

Through all my waking hours,
For discontent, untruthfulness,
Selfishness, greed and hate
Are weeds which must be rooted out
Before they grow too great.
God plants the seeds of lovely
thoughts

To blossom into deeds;
Puts in my hand the tool of prayer,
With which to dig out weeds.
The sunshine of His gracious smile,
The warmth of human love,
The rain of heavenly blessings,
Which shower from above,
The gentle breeze of happiness,
The dew of sympathy, the quiet
coolness of God's peace,
All these are given to me,
Each day I needs must work and
pray

To keep my garden fair
To gain a victory o'er sin's weeds—
Keep God's flowers growing there.
That when He opens for me the
gate

Into His garden fair,
He'll deem my little garden good
And worth transplanting there.

Selected by Sarah E. Yontz,
Shipshewana. Ind.

PRAYER, PROMISE, POWER

The prayer room is the
power house of God, of the
Christian life. Truly, "pray-
er changes things." Some-
where some trusting saint
or saints of God lift hands
and heart in supplication to
the throne of grace, and lo,

ofttimes "ere they speak," the answer is on the way. When in fervent and effectual intercession God's children grasp the bell rope of faith they are able, with God's help, to set the bells of heaven ringing.

Oh, if only every child of God would grasp the blessed truth that by devoting themselves to a ministry of intercession they can move the arm that moves the world. If only God's children would devote less of their time to their own weak, fruitless doing and spend more time in secret place of prayer. Revival fires would spring up over all the world, and sinners would be saved and God's children would become living witnesses for Him.

Truly, is it not a real privilege when we can devote ourselves to a life of prayer and thus become co-workers with an omnipotent God? Has not our heavenly Father declared, "If ye will ask . . . I will do?" This brings to us the solemn thought that when we fail to pray we fail to co-operate with God and thus sin and hinder the work of God's kingdom.

The ministry of prayer is

not limited by the bounds of space. We may pray for souls in our own homes, or for souls thousands of miles away. The answer is just as easy in one case as the other. Our Father hears, sees, and understands; and being omnipresent, He can work in answer to true prayer.

The ministry of intercession is not limited to any certain class of His people. Rich and poor alike, having lifted up holy hands, nothing doubting, can share in that abundant harvest of souls who found Christ in answer to the prayers of God's people. The shut-ins, tried in the furnace of affliction, can become mighty in the warfare against sin if they will cry day and night unto God in behalf of lost souls everywhere.

Truly it is not by might nor by power but by the blessed Holy Spirit that the intercessor gets hold of God in prevailing prayer.

The intercessor has for his or her encouragement the many, many precious promises of God. By faith we claim God's promises and make them ours. God wants us to place our faith in His never-failing Word to prove Him both able and willing

to answer prayer. How many precious immortal souls have gone to eternity unsaved, or are yet wandering in the darkness of sin, because God's children failed to pray? How shall we meet God in peace if we fail in our duty to pray for the salvation of the lost? The failure will be on our part because, "with God all things are possible." Shall we allow the cares of life to rob us of the blessings which we find in store for us when we pray sincerely and effectually?

Show us a prayerless life, a prayerless home, or a prayerless church, and you will at the same time show us a life, a home, a church which is lacking in spiritual power and victory. Real prayer requires time and effort: but the time spent in prayer pays larger dividends than any other phase of Christian activity.

Shall we as individuals, as pastors, and as a church accept God's command to "pray without ceasing?" Shall we dedicate our lives to a life of prayer? Will we be God's minute-men in the inner circle of pray-ers? Dear reader, what will your answer be? Only eternity

will reveal the blessings which we gain when we really devote ourselves to a life of intercession for lost souls.

God has said, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (I Tim. 2:8.)

The challenge is ours as lay-members and as pastors. May we resolve to do our best to make our prayer life pleasing to God, and we shall know that "prayer changes things." God is looking for intercessors who "will stand by until the morning."

Will you heed the call?

—Selected.

CAN A CHRISTIAN USE TOBACCO?

Evangelist Jack Linn

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

The tobacco habit is one with which we all deal differently. Some people believe the habit is given up when the experience of sanctification comes. The

reason for this is because of the above verse which is the text of this tract.

But in view of the fact that entire consecrations is necessary in order to obtain entire sanctification, and because one cannot consecrate tobacco to God—He doesn't want it—it seems to us if the tobacco habit is wrong at all it should be given up at conversion, or when one repents. In other words, a real Christian does not use tobacco in any form.

Some converted people may object to this statement. But we expect objection. Even some so-called sanctification has nothing to do with tobacco and tobacco has nothing to do with sanctification.

Let us study the text. "Filthiness of the flesh." What can that mean? Well, tobacco makes the mouth filthy, the breath filthy, the teeth filthy, the air filthy, and refined people are nauseated at the very odor.

Some observations: First. The pores of the skin, every particle of the flesh, the entire body of the tobacco-user is saturated with the weed, so that if one of Nicotine's slaves were taken to Hot

Springs and given a hot bath and rolled upon a white sheet, the sheet would be turned yellow by the "filth" stewed out of the polluted body.

It is said that a hungry vulture is too high-toned to stoop so low as to eat a dead tobacco-soaked body. This bird will eat dead snakes, mules, dogs; but will pass over the carcass of a two-legged tobacco worm. Some filth, when a buzzard holds its nose and flies away in disgust. Cannibals would not eat such a body, for it is filthy.

And still further: a man asked if he could get to heaven if he used tobacco. The answer was: "I don't know; but if you do, you'll have to go to hell to spit."

You say I would like to quit, but I cannot. My friends, there is power in the blood of Jesus Christ to cleanse from all sin. He can and will save you and deliver fully from this evil habit.

The Blood Cure

An infallible cure for the tobacco appetite, far superior to all other cures—it costs an infinite sum but it is absolutely free to all. The

directions as follows:

1. Quit the practice and confess the wrong. Settle it that you will never taste it again, though you should die for want of it. Indecision here will defeat all.

2. Abandon yourself utterly and eternally to God. We may not expect God to repair us unless we thus yield ourselves to Him. Any hesitation here will defeat the cure.

3. Seek all the light He has for you, and walk in all that He gives. If you refuse to do this you may suspend the cure.

4. Trust Him to forgive the past, and with a commitment of all to Him, trust Him to fill you with the Holy Ghost as He promised to all who obey Him. When He comes in you will soon discover that "the blood's applied" and the cure effected.

Caution—the cure is liable to be defeated if any of the following should be substituted for the directions given above:

(a) Simply resolving to lead a better life, or church joining without conversion, or mere head belief that Jesus is the Son of God.

(b) Cessation of the

habit on trial or by degrees instead of absolutely and permanently quitting it.

(c) Using substitutes—there are many testimonials of those who went to God in earnest prayer, meeting the above conditions that are cured from the tobacco yoke. (I John 1:7; II Cor. 6:17; 7:1. The Blood Cure is also a remedy for all other unnatural appetites.

EXCUSES

Bertha Yutzzy

Within the past year I had the privilege of traveling with an evangelist and his wife. I have collected a number of excuses which were given when individuals were asked why they do not attend religious services or why they are not Christians. I will take this opportunity to share them with you:

Why I Don't Go to Church

It won't do me any good.

I'm trying to be good; so I see no need.

I got out of the habit; therefore I don't go any more.

They let the babies cry too much in that church.

I want to go hunting.

I don't have time (yet he had no job).

I'm too busy.

I'm afraid the car radiator will freeze (yet it wasn't cold enough to freeze).

I want to come but not tonight (many times they never get there.)

The church people fussed so much after services; so I just don't go any more.

A minister offended me.

We haven't got started since we are in this community.

Too inconvenient to walk (some were less than a mile from regular religious services).

Unhandy to take the baby..

Someone stole something off my car, so I just quit.

I want to go rabbit hunting (it was almost dark at that time).

I'm too tired.

I don't like our minister.

Why I Am Not a Christian

I'm as good as some who go to church.

I have lots of time.

I can't get rid of my tobacco habit; yet I don't see any wrong in using it.

I'm afraid I can't hold out if my husband does not come along.

I am not ready yet.

Too many hypocrites in the church.

I have just neglected it.

(A father said) My children didn't live as I wanted them to; therefore I am no Christian any more either.

The church asks too much of us.

Oh, I don't know.

I want to be sometimes.

These excuses sound very thin, and yet I wonder how some of our excuses sound to the Lord?—Selected.

THE SILENT TOMBS SPEAK LOUDLY

The cylinders of Egypt, the obelisks in museums, ancient statues, old murals from ancient tombs, frescoes from walls, worn funerary papyruses, and fragmentary findings by archaeologists all confirm the faith of those who believe in the truthfulness and accuracy of the Bible.

One of the latest, most striking findings was the following, by B. C. Mowll, M. A.:

"The proprietor of some land at the entrance of the Appian way in Rome, which was used as a market garden, had his ground

trenched deeper than usual, to bring to the surface richer soil. During the digging the workmen came upon slabs of stone which proved to be the roof of a large vault for the burial of the dead. An inscription was found upon these slabs which, when translated, read thus: 'A vault for the members of Caesar's household.' Within this many tombs were found, with inscriptions dating from the birth of Christ to the death of Paul. These inscriptions at once awakened great interest to see if any names mentioned by Paul might be found on any of the tombs. To the delight of all Christian hearts the names of Tryphena, Tryphosa, Urbane, Hermas, and Patrobas were all found inscribed upon five different tombs. And all these names are found in the 16th chapter of Romans."

**JEWELS FROM THE
BIBLE IN ALPHABET-
ICAL FORM**

A. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the

name of the Lord.

- B. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.
- C. Come unto me, all ye that labor and are heavy laden, and I will give you rest.
- D. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
- E. Every good gift and every perfect gift is from above and cometh down from the Father of light, with whom is no variableness neither shadow of turning.
- F. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- G. Grace be to you and peace from God the Father, and from our Lord Jesus Christ.
- H. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- I. If we confess our sins, he is faithful and just to forgive us our sins, and

- to cleanse us from all unrighteousness.
- J. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven.
- K. Know ye therefore that they which are of faith, the same are the children of Abraham.
- L. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.
- M. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.
- N. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.
- O. One Lord, one faith, one baptism. One God and Father of all, and through all, and in you all.
- P. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- Q. Quench not the Spirit.
- R. Rooted and built up in him, and stablished in faith, as ye have been taught, abounding therein with thanks giving.
- S. So Christ once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.
- T. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
- U. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
- V. Vengeance is mine; I will repay, saith the Lord.
- W. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of man.
- Y. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- Z. Zealous let us be,
And repent,
Before His face we see.
Inez Wray—Vindicator.

IF YOU WERE TO DIE TOMORROW

By Carrie Hetrick Allen

If you were to die tomorrow,
What would you do tonight?
How would you spend this evening,
'Ere you passed from earthly
sight?

Would you leave an example to
others

That would guide them always
aright?

If you were to die tomorrow—
Just what would you do tonight?

If you were to die tomorrow,
Which path would you go tonight?
Up towards that Holy City,
Or down in gay pleasure's light?
Remember there's many a weak one,
Who may follow you with delight,
Because you're a loved companion—
Oh, choose well your path tonight.

If you were to die tomorrow,
What would you read tonight?
Of fables, romance or mytery,
Or the glory of heaven's light?
The eyes that tonight would sparkle,
But tomorrow exclude the light,
Would surely rest on that Book of
books—

Oh, what would you read tonight?

If you were to die tomorrow,
What would you sing tonight?
"What a Friend We Have in Jesus,"
Or, perhaps, "Lead Kindly Light?"
Surely not an idle ditty,
Or an opera ballad light—
The hymnic prayer, "Abide With
Me,"

You would surely sing tonight.

If you were to die tomorrow,
Would your work be done all
right?
And be worthy the Master's ap-

proval,

His, "Well done, my child," to-
night?

Take stock of yourself, dear reader.

You're not sure of tomorrow night
For if you should die tomorrow,

You should be prepared tonight.
Selected, Della Klepinger.

THE TOUCH

'Twas battered and scarred, and the
auctioneer

Thought it scarcely worth his
while

To waste much time on the old
violin,

But he held it up with a smile.

"What am I bidden, good folks?"
he cried.

"Who'll start the bidding for me?
A dollar, a dollar—now two, only
two—

Two dollars, and who'll make it
three?

"Three dollars once, three dollars
twice,

Going for three"—but no!

From the room far back a gray
haired man

Came forward and picked up the
bow;

Then, wiping the dust from the old
violin,

And tightening up all of the
strings,

He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased, and the auc-
tioneer,

With a voice that was quiet and
low,

Said: "What am I bid for the old
violin?"

And he held it up with the bow.

A thousand dollars—and who'll
make it two?

Two thousand—and who'll make
it three?

Three thousand once, three thou-
sand twice—

And going, and gone! said he.

The people cheered, but some of
them cried,

"We do not quite understand—
What changed its worth?" The
man replied:

"The touch of a master's hand!"
And many a man, with life out of
tune,

And battered and torn with sin,
Is auctioned cheap to a thoughtless
crowd,

Much like the old violin.

—Myra Brooks Welch.

CHRIST RETURNETH

It may be at morn, when the day is
awaking,

When sunlight through darkness
and shadow is breaking,

That Jesus will come in the fullness
of glory,

To receive from the world "His
own."

It may be at midday, it may be at
twilight,

It may be, perchance, that the
blackness of midnight

Will burst into light in a blaze of
His glory,

When Jess receives "His own."

While its hosts cry Hosanna from
heaven descending,

With glorified saints and the
angels attending,

With grace on His brow, like a halo
of glory,

Will Jesus receive "His own."

Oh, joy! oh, delight! should we go
without dying,

No sickness, no sadness, no dread
and no crying,

Caught up in the clouds with the
Lord into glory,

When Jesus receives "His own."

Sel., Sister Ruth Beery.

THOU SHALT KNOW HEREAFTER

Why dost thou seek unceasingly,

To penetrate the mystery,

Thou knowest not now God's plan
for thee,

But thou halt know hereafter.

When darkness reigned, thou
couldst not see,

But thou couldst hear His "Follow
me."

Thy faltering step of faith shall be
Rewarded. When? Hereafter.

The hours of loneliness and pain,
When even prayer hath seemed in
vain;

Has all been loss and nothing gain?

Ah, thou shalt know hereafter.

With sorrow's cup filled to the brim,
And even friendship's light grown
dim,

'Twas all to draw thee close to Him,
As thou shalt see hereafter.

The daily task done cheerfully,

The suffering borne so patiently,

Were they not in His plan for thee?

Dear, thou shalt know hereafter.

Dear one, wait only, trust, be still,
And humbly seek to know His will;

Thy soul with joyous songs He'll fill
Both here and ever after.

The weak are the quickest to
condemn the weak.

NOTICE

The Goshen church decided to change their Love Feast from Thanksgiving Day to October 16th in order that Bro. and Sister B. E. Kesler, Jr., may enjoy this service as they will be home on furlough at this date, from Providence, R. I.

All day services, beginning at 10 o'clock.

Our revival or series of meetings will begin at this time conducted by Bro. Henry R. Basse of Uniontown, Ohio, R. I.

Sarah Yontz.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 3—Matt. 23:1-39.
 Oct. 10—Matt. 24:1-28.
 Oct. 17—Matt. 24:29-51.
 Oct. 24—Matt. 25:1-30.
 Oct. 31—Matt. 25:31-46.
 Nov. 7—Matt. 26:1-25.
 Nov. 14—Matt. 26:26-46.
 Nov. 21—Thanksgiving Lesson
 Psa. 100 and 103.
 Nov. 28—Matt. 26:47-75.
 Dec. 5—Matt. 27:1-34.
 Dec. 12—Matt. 27:35-66.
 Dec. 19—Matt. 28:1-20.
 Dec. 26—Luke 2:1-41.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—How the Walls of Jericho
 Fell. Josh. 6:1-21.
 Oct. 24—Achan's Sin and Punish-
 ment. Josh. 7:1-26.
 Oct. 31—Joshua's Good Teaching.
 Josh. 23:1-16.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Nov. 7—Deborah and Barak's Vic-
 tory. Judg. 4:1-17.
 Nov. 14—The Call of Gideon. Judg.
 6:11-40.
 Nov. 21—Gideon and His Three
 Hundred. Judg. 7:1-25.
 Nov. 28—Sampson's Great Strength.
 Judg. 16:23-31.
 Dec. 5—Ruth and Naomi. Ruth
 1:1-18.
 Dec. 12—Learning The Bible
 Through Our Parents.
 Deut. 6:1-12.
 Dec. 19—The Birth of Jesus. Matt.
 2:1-11.
 Dec. 26—Stories From Moses to
 Ruth.

BIBLE MONITOR

Vol. XXI

October 15, 1943

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SPOTTED BY THE FLESH

Part II

In considering the possibility of the church being spotted by the flesh there are many things that should be taken into consideration. When we speak of this subject and of the spots and blemishes of the world, we have in mind evils that belong to the world which have no lawful place in the church and which the Lord cannot countenance among his people. The church of Jesus Christ is a separate and distinct body from the world and when the practices of the world that violate the gospel of Christ get into the church, then the church is spotted by the flesh, for it is the flesh, the carnal nature that determines and controls the ac-

tivites of men that are not regenerated.

The church of Christ is not to follow nor to be contaminated with these evils but we are instructed, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with vain

words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Eph. 5:1-7.)

In this reference the writer points out fornication, uncleanness, covetousness, filthiness, foolish talking and jesting as sins that should not be found within the church. These are works of the flesh and the church that fellowships and tolerates these evils is spotted by the flesh.

Any activity, conduct, ceremony or procedure within the lives of the membership or work of the church that is prompted by the lust of the flesh, the lust of the eyes, or the pride of life falls under the same condemnation. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:16.)

Entertainments, shows, suppers, business transactions, banqueting and revelry, lectures and such

like activities as are being carried on in the church houses which were dedicated to the service of God are intended to appeal to and satisfy the carnal nature, and any church that tolerates such things is spotted by the flesh. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, it is written, My house shall be called the house of prayer: but ye have made it a den of thieves." (Matt. 21:12-13.)

The church that permits its members to follow the styles and fashions of the world in the adorning of the body is spotted by the flesh, for it is the carnal nature and the lowest element of human kind that determines these base practices. Some of these styles are so vulgar that any woman of decency and respectability should blush with shame to appear in public so attired, yet women professing godliness have become so calloused in our time that they expose their nakedness with shameless affrontery. One of the

glaring sins along this line that is being tolerated in the churches is the practice of wearing short skirts with flesh colored hose. Now, what good motive could any woman have in wanting to show her legs to the gaze of the public? This vulgar practice is the stock in trade of the harlot and prostitute and any church that will allow this among its membership is spotted by the flesh and at a low state of spirituality. The scriptural rule in this matter is, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." (I Tim. 2:9.) Any church that tolerates and fellowships these sinful spots and blemishes of the world ceases to be the church of Jesus Christ.

LOYALTY

Ada Whitman

Part II

Paul gave this advice to Timothy which is profitable to all. "Take heed unto thyself, and unto the doc-

trine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16.)

It is well to take note of ourselves in self examination as we go along, asking the questions, am I living as close to the requirements of the gospel as when I first became a member or have I left my first love? Am I loyal to the vows I made to God in my baptism? Am I faithful in the duties wherein I am placed? "For if we would judge ourselves we should not be judged." (I Cor. 11:31-.)

We are either growing or going back, as there is no neutral ground in the service of Christ. As stated before we need to stand united in the great cause of Christ, which is to be of one mind. "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." (Phil.2-2.) This means unity, harmony and a surrendered life to Christ. A life crucified to the world and the world unto us.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I

BIBLE MONITOR

West Milton, Ohio, October 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

unto the world." (Gal. 6:14.) "They who give God second place, give Him no place at all." "If we do not crown Him Lord of all, we do not crown Him Lord at all." In doing this we need not expect the smiles of the world. "Marvel not my brethren, if the world hate you." (1 John 3:13.)

Are we afraid of the frowns of the world? Do we shun to let our light shine for Christ, both in life and appearance wherever we are? Do we fail to do

the duty we know is ours because we are afraid that some won't like it, and because conditons are not so favorable?

God is no respecter of persons. Jesus and the disciples had enemies because of their unstinted loyalty to God and his cause, so will those today who are loyal to Him and His church. Should we be alarmed then if some, who are not willing to obey, take offence at those who stand true to their duty?

We believe the keenest suffering of Paul was felt "in perils among falsebrethren." The time is here when some will not "endure sound doctrine." We believe this is an age when we need more doctrinal sermons to refresh the mind and put in remembrance of what is required along the line of duty. Is that all that is required then, to declare them from the pulpit and stop at that if some do not heed? Time was, when those who erred from the truth in life or appearance were set aright before the leaven spread and others were led into error.

I remember of a brother giving this example a num-

ber of years ago at a ministerial meeting. He said, "His folks were of meager circumstances and some one had given his little sister a dress on which was a ruffle. Since it was given her, his mother thought she would not alter it. It wasn't long until a kindly personal admonition was given." If innovations which were contrary to the teaching of plainness were allowed it wouldn't be long till the leaven of pride, superfluity and worldliness would spread and kill the power, unity and spirituality of the church.

To some of this modern age, this may seem quite an extreme and going a little too far, as some may say, and consider it a little thing, but it is the little errors that cause bigger ones, and "the little foxes spoil the vines." There is a profitable lesson in this for us. It teaches that a plain mother and a child dressed in fashion is not consistent. It shows the great concern our church fathers had for the purity of the church, the welfare of souls, the church's influence and the faithful discharging of their duty. Before criticizing let us examine in the

light of the faith. We will find we have the same faith to uphold today. Today as then, it is the faith of the gospel to be plain in dress, free from ornaments and unnecessary appendages. Anything added for show or fashion is inconsistent with the principle of nonconformity to the world, which is a command as binding as others. "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him." (I John 2:15.)

We should profit from the wise foresight and efforts of the early church fathers to keep the church free from the spots of the world. The church was held in high esteem for its spirituality and power over sin.

If a deviation from the faith here and there by this one and that one is allowed, it isn't long until some will take the attitude, if this one or that one can do this or that so can I, not looking to Christ, thus deceiving themselves, and soon the leaven is beyond control and the church is swallowed up in worldliness. Past experience has proven this. Where are we today? O watch-

man what of the night?

How soon does a wise parent start disciplining a child? How long could a soldier be disobedient to the rules of the army before some action would be taken by those in authority? How long would he be a soldier if he persisted in serving two kingdoms that were at enmity? "The friendship of the world is enmity with God." "For the children of this world are in their generation wiser than the children of light."

"While ye have light, believe in the light, that ye may be the children of light." (John 12:36.) After all, the purpose of discipline is to restore, to save.

"Brethren if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20.) When we are reproved, do we take it as a good soldier or do we resent the chastisement for our good?

Notice, James calls this one a sinner. A fact which we believe the offending one does not always consider.

Are we loyal to this one then if he or she is allowed to go on in their error and not set aright? Sin separates from God and if not repented of means death. Are we discharging our duty to God and man?

It is the responsibility and duty of each member to help keep the church clean from the spots of the world, first in ourselves, then in others. In fact we promise to do this each time the church visit is paid when we promise to work for an increase of holiness, both in ourselves and others. By doing this we are laboring for souls.

When our physical bodies are not functioning properly isn't the member that is causing the trouble given he most or special attention and the proper medicine given that this part may be cured and restored to proper functioning? Sometimes with all this, it becomes necessary to sever some member so that the rest of the body may be spared. This is not a pleasant or desirable ordeal, but for the sake of the body, must be done. So with the church, a body with many members, some are willing

to work in submission and some are not. Some may feel that the question of dress is stressed too much, but pride and fashion is the manifested sickness in the church today. Can we expect to grow and have power over the strongholds of Satan, with rebelliousness in our midst? Joshua's work was halted because there was sin in the camp. Not until the camp was cleaned of this, could Joshua and those he was leading, go forth victorious. God will permit no compromise. Watchman what of the night?

Can we be at ease in Zion in such perilous times? In face of these things which are disturbing the peace and union of the church? Are we willing to stand united and loyal to the faith once delivered to the saints? The faith which I am sure each one, who is a member of the Dunkard Brethren church, promised at their baptism to be faithful. Are we keeping that promise? If we want to be saved the church must mean everything to us. The zeal and concern of our early church fathers is an inspiration. No sacrifice seemed too great for them

to make for the cause of Christ. I remember years ago of the older folks telling of one dear old brother, of the old Home church, who would ride several miles on horseback through the rain to keep an appointment; and at times, because of the weather he would be the only one there, but he would wait the appointed hour before leaving, knowing that he had discharged his duty and feeling that no soul need be lost because of his failure.

Abraham, Joseph, Moses, Joshua, Paul, all accomplished great things for the cause of righteousness by faith and loyalty to God. The zeal and courage of these men of God are needed today to lead through these perilous times. Men of courage, who are fearless of man to stand in the gaps and cry out against sin within and without, purging the camp of the accursed thing that is an abomination unto the Lord.

May we each arise, to the duty that is ours and make the most of this day of opportunity, before we are summoned to give an account of our labors at the judgment seat of Christ "for

many are called but few are chosen." It depends upon our loyalty to God whether or not we are chosen.

O for a faith that will not shrink,
Tho' pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

That will not murmur nor complain
Beneath the chast'ning rod;
But, in the hour of grief and pain,
Will lean upon its God.

A faith that shines more bright and
clear,
When tempests rage without;
That when in danger knows no
fear,
In darkness feels no doubt.

Lord, give us such a faith as this,
And then, what e'er may come,
We'll taste e'en here the hallowed
bliss

Of an eternal home.

West Millgrove, Ohio.

WHY WASH FEET?

W. H. Demuth

Why wash feet? Because Jesus did it. He said I have given you an example that ye should do as I have done to you. This makes it a commandment. But there are some who say it was a custom in those days, and because they wore sandals their feet needed to be cleansed. Now this was not a social gathering, nor a

family visit, nor a meeting of strangers as in Gen. 18:4, I Sam. 25:41. But it was a religious service. And I have not found anywhere within the lids of the Bible where footwashing was practiced as a ceremonial ordinance in either tabernacle, temple or synagogue worship. So this footwashing as exemplified by Jesus was not a custom, but a new service. The priests washed their own hands and feet before offering sacrifices, but Jesus commanded to wash one another's feet.

Some historians say that the literal and ceremonial washing of feet in obedience to this command is not found before the fourth century. Turn to I Tim. 5:10. Here Paul speaks about the widow with good works. He, in naming the good works says, "If she have washed the saints' feet." Where better could she wash the saints' feet than in the feet washing service. Some saints may have come to her door, or she might have gone to their door, but in the feet washing service she and all others have the chance.

The word tells us, He riseth from supper. The

supper which he had not yet eaten. The disciples did not understand. This was Jesus' passover and not the Jews'. He laid aside His garments and took a towel and girded himself, just as a servant would do. Now as to the cleansing of the flesh, would not the basin-ful of water become very filthy till Jesus had cleansed the feet of twelve men if their feet were unclean by the use of sandals. Social decency and culture would demand that we cleanse ourselves before going to a worldly gathering. How much more in going to the house and service of the Lord.

Which is the greater part of this service? The washing or being washed? As I see it the later or being washed. In the first we should always be humble enough to wash our brother's feet and we should love him to the extent we would crave the opportunity. But in the latter, Peter was to be washed by the only begotten son of God. He objected until he found that to be not washed by Jesus meant to have no part with him. Now today we, in order to have a part with Him must also be

washed by Him. And since he is not here in the flesh to wash our feet he appoints a substitute. That substitute is none other than the one seated beside us. And sad is our condition if we select some one we love very much and shun the one we don't love for that substitute.

Some one may say, if I wash feet I might be washing the feet of a Judas, and thus be a partaker of his evil deeds. From the account given in John 13 Jesus washed the feet of Judas Iscariot and it didn't hurt Him either. We are responsible for no one but ourselves.

Now does the word "ought" keep this from being a command? In Matt. 25:27 as Jesus in giving the parable of the talents, he says, "Thou oughtest therefore to have put my money to the exchangers," etc. Then read the penalty in the next three verses. And sad that penalty is. Why do men and women look for a loop-hole to get around God's commands and then put the blame on God if they are lost. Jesus said I have given you an example that ye should do as I have

done to you.

In our community there is a man that can neither talk nor hear. The work his employer wants him to do is by example. Or the employer does a little of the work, and then the man goes ahead and does the work. He knows his employer wants him to do just as he showed him. So likewise with Jesus, he wants us to follow his example to the letter.

Can any happiness be gained by ascribing Jesus' command and example to custom? Can any happiness be gained by saying it is all right if we are willing to wash our brother's feet and not do it? Can any happiness be gained by saying it was alright in our fathers day but not necessary now? Brother, sister, let us obey all of Jesus commands and see how quickly happiness will come.

Waynesboro, Pa.

Love thrives only so long as no records of giving and receiving are kept; when mathematics come in at the door, love goes out of the window.—The Outlook.

BUILDING ON THE ROCK

Kyle Reed

The foundation of our Christian lives is laid in Christ Jesus as the apostle Paul tells the brethren at Corinth in I Cor. 3:11, "For other foundation can no man lay than is laid, which is Jesus Christ."

When we first embark upon our Christian life we are as babes and have need to be fed with the milk of the Word that we may grow strong enough in the Lord to feast on the meat of the New Testament. The apostles, when they speak of feeding with milk, have reference to teaching the simple fundamental principles of the Christian life to those who do not know the Word. Hebrew 5:13 says, "For everyone that useth the milk is unskillful in the word of righteousness; for he is a babe." I Peter 2:2 verifies this with, "as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

As it is natural for a newborn babe to feast from the table provided for it in its mother's breast, so is it

natural for a babe of Christ's to feast on the milk from the word of God after once he has tasted it and found it good.

The spiritual growth will continue and the rapidity of that growth is in direct proportion to the amount of the Word consumed and the thoroughness of its digestion. The child, having now grasped the fundamentals of Truth, begins to eat of the meat of the Word or the deeper things of God and his growth becomes more rapid. However, a true Christian will never cease growing but will continue to feed on the Word of God and each new thing he learns will make him stronger.

It is necessary that every one who is seeking a home over there consider this matter of Christian growth seriously, so each one may be able to stand when the storms of life beat upon him and Satan tries to uproot the life he has started. Occasionally some people will wonder how they can tell when they are building their lives on the true foundation. In answer to that let us look at I John 2:3, "and hereby we do know that we know him, if

we keep his commandments," and I John 5:3 tells us that his commandments are not grievous.

When we are sure that we have found the true foundation let us continue to build by doing the teachings of Christ. Then He will liken us unto a man who builds his house on a rock, and the rains came and the winds blew but the house fell not. (Matt. 7:24. If we do not build in this manner or do not His sayings, we shall be likened unto a man who builds his house upon the sand, and it fell when battled by wind and rain.

Now apply this to our everyday life. Many times we are questioned about the stand we have taken as C. O.'s. God will supply an answer to all who are molding their lives as Christ taught them; but, to the person who is not well rooted in the Gospel, this sometimes is very embarrassing. The success of one's life is determined by the amount of effort put forth in the study and assimilation of the Holy Scriptures which were written by inspired men of God.

CPS Camp No. 64,
Terry, Mont.

THE TWO WAYS

Marion Roesch

Matthew 7:24

The way of this life has often been preached upon, this text has many times been used. But is not the need for the word from this text much needed today? Or a message of our Saviour's own words along this line of the broad way and the narrow way much needed?

It is an undisputed fact, we are getting older day by day. New incidents come to pass every day—we must make decisions continually.

In traveling, we sometimes come to a point in our journey that is necessary to take the right hand road or the left hand. Let us assume a traveler going along a new, or a strange road. It becomes necessary to make inquiry as to the right road, he is directed to continue on this road for there are many places of amusement to be seen here, beautiful play grounds, wonderful entertainments, and many things of attraction to behold.

Dear reader, let us pause

a moment to consider this is the broad way, no one has any discouraging comments to say about us, nothing to work for, everything is a life of pleasure. Listen, this is none other than the things that Satan has to offer and the thing for us to do is to realize we are only being used as a tool. Our master which is Satan makes all kinds of promises, but can he ever fulfill them? He did the same to Jesus too. Are we not promised peace when this present war is won? Yes and no, it will never be genuine peace until we have peace in our heart, until we are converted and take a different road. Like the traveler in "Pilgrim's Progress" we will find that the Christian life will not allow any thing of worldly nature to be on our backs to continue on this Christian journey to heaven.

Dear reader, there is no need for us to be in doubt about our life—our Saviour has left us a well marked way with signs along the way; there is no need for doubt if we want to take it—it is a good way, it is a tried way, a proven way.

11 E. Sixth St.5
La Junta, Colo.

A. B. C.'s FOR CHURCH GOERS

(Continued)

Make your minister a subject of prayer; they need our support.

Never look around when a baby cries. It is embarrassing enough for the mother without this.

Obeys the wishes of the ushers; it avoids disorder and confusion.

Place the hymn books in their holders when not in use; they deserve good care.

Quietly kneel and rise again before and after prayer, avoiding unnecessary shuffling of the feet.

Remain in your seat throughout the service; necessary going out is rare.

Sing with the spirit and understanding; it plays a large part in the service.

Take your Bible to church and follow the texts used by the speaker.

Untidiness is unbecoming to a child of God anywhere, especially in church services.

Visiting has no place in worship. If you don't care to worship, don't disturb those who do.

When service is over and you are ready to leave, do so

quietly and orderly.

Exercise yourself in the study of God's Word through the week and church services will mean more to you.

You cannot enter into the spirit of worship when weary; let us come rested and not to rest.

Zeal for the Lord will manifest itself in punctual and regular attendance at church services. David wrote, "The zeal of thine house hath eaten me up."—Allen O. Yoder in Herold der Wahrheit.

—Selected.

THE CHRISTIAN AND THE LORD'S DAY

There can be no doubt as to the meaning of the Fourth Commandment for it says, without equivocation, "Remember the Sabbath Day, to keep it holy." At this season of the year, when multitudes are seeking only pleasure, good meaning people often question just what is allowable on the Lord's Day.

We should not lose sight of the fact that Sunday, or the Sabbath Day holds in store for us a two-fold bless-

ing. It is, first of all, a day of rest. Our Heavenly Father, in showing His care and thought for our physical well-being, gave us the Sabbath. Experience has amply proved that both man and beast live longer, live happier, and can do better work the other six days of the week, if they have their proper rest on the Sabbath.

When Jesus walked among men, He found that the Sabbath Day was so perverted with rabbinical tradition, that it brought little or no good to the people; and in the teaching of our Lord, we truly had the Sabbath restored to humanity. Pre-eminent among His teachings is the fact that it is lawful to do good on the Sabbath. This point is seldom argued, but the question of diversion is one that demands our serious consideration. No true child of God can enjoy His full blessing and spend the day in joy riding or picnicking.

We need to be careful as well of Sunday visiting. While we recognize that there is a social side to our lives, and that many do not have the opportunity to visit friends or relatives during week days, it should, how-

ever, be borne in mind that the purpose of any visit should be primarily to exalt our Saviour, and to encourage one another in the art of true Christian living. Setting apart the Lord's Day for divine worship is no doubt God's pre-eminent purpose.

We recognize of course, that to make that day of worship especially outstanding, care and preparation will be needed. A form of worship that is merely ritualistic cannot meet the thought of our Heavenly Father, who seeks to have communion and fellowship with true worshippers in spirit. Nor will it meet the needs of the human soul. True worship is that which absorbs our thought and brings true reverence from our hearts.

Our mere bodily presence in the House of God, while the mind may be on business, is a serious sin. We should draw aside from all things of the world as much as possible, and draw nigh to God that His presence can be felt and appreciated, His holiness adored and delighted in; where our prayers have a true ring and our praise and thanksgiving are

in keeping with true worship.

As Christians, we need to recognize as never before that the Sabbath is being desecrated. We can perhaps never hope to cling to the rigid observance laid down by our forebears, but on the other hand, we need to guard ourselves and to take a very definite stand or we will soon be caught in the great tidal wave of godlessness that is sweeping this country into paganism so fast that it makes one shudder even to think of it.

Let us not forget the hand of God will fall on America because of its Sabbath desecration just as it did upon the Jewish nation of long ago and just as it has upon other nations since that time. It matters little who we are or how proud we may feel of our achievements, we cannot cheat our Creator in the matter of the Sabbath, for He has said, "Them that honor me, will I honor."

—Evangelical Visitor.

We can hardly learn humility and tenderness enough except by suffering.
—George Eliot.

WE SHALL MEET BEYOND THE RIVER

H. W. Christner

One by one, our loved ones leave us, and pass on to the spirit world, and we hear their voice no more. The place they left vacant will know them no more. They have passed over the river, into the fair and happy land of Beulah, to die no more, and their good deeds of love and mercy for others, do follow them. We weep not as those who have no hope; we too, when our work is finished for our Lord and Master, will join them to part no more, on the other side of Jordan in the sweet fields of Eden where the tree of life is blooming, to die no more.

And as we stood beholding when the end came; they said their last goodbye; and said it is finished, and then peacefully passed out of this mortal body into the immortal, glorified spiritual body to die no more, and be forever with Jesus.

"For the Lamb that is in the midst of the throne shall feed them: and shall lead

them into living fountains of water; and God shall wipe all tears from their eyes." (Rev. 7:17.)

San Bernardino, Cal.

A WISE FATHER'S COUNSEL

(Prov. 1:8-15)

My son, hear the instruction of thy father, and forsake not the law of thy mother.

For they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not.

If they say, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; and whole, as those that go down into the pit; we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse:"

My son, walk not thou in the way with them; refrain thy foot from their path.

(Psa. 119:9.)

Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.

NEWS ITEMS

NOTICE

The Englewood church will hold their love feast October 23rd, the Lord willing, beginning at 10 a. m. We extend a hearty invitation to all who can come and worship with us at this meeting.

We recently held a series of meetings with Bro. H. I. Jarboe of McClave, Colo., in charge. The meeting was well attended considering gas rationing and the messages were interesting, scripturally sound and helpful. As a result of this meeting three souls were added to the church by baptism. For these good things we praise the Lord.

Ivone Diehl, Cor.

WAYNESBORO, PA.

The Waynesboro congregation expects to begin a two-week series of meetings on Monday evening, November 8th. Bro. David Ebling from Bethel, Pa., will be the evangelist. We are looking forward to a good meeting and expect to close with a love feast on Saturday, November 20th, beginning at 2 p. m.

We extend a hearty invitation to all who can come and enjoy these meetings with us.

Sister Mildred E. Demuth, Cor.

GOSHEN, IND.

We met in quarterly council Saturday afternoon, September 13,

1943, our Elder B. E. Kesler in charge. After singing hymn No. 200, Bro. Kesler read I Peter 2, commenting briefly on the same, then led in prayer.

The deacons reported their visit to the members and found them all in the faith willing to go on in the Master's service.

At this date Bro. Abram Miller of Ohio, and Bro. Peter Lorenz of Plevna, Ind., were with us to ordain Bro. Harry Gunderman and wife into the Elder's office. Bro. Miller read I Tim. 3 and made remarks on the same, they also read Titus 1:1-9, after which Bro. and Sister Gunderman were duly ordained. May God richly bless them and the Holy Spirit guide them to do His will and be a power in His service.

Considerable other local business was taken care of.

On the following day, Sunday, September 19th, we held our Harvest Meeting with 130 at Sunday school and more for preaching service which was conducted by Bro. Vern Hostetler of the Pleasant Ridge church, Pioneer, Ohio, who also gave a message in the afternoon—both messages were very inspiring and helpful also practical. The morning message was on "Harvest" and the afternoon message "Christian Growth." His helpful illustrations made his talks very easily understood and impressive.

Bro. Abram Miller also brought a message in the afternoon of Christ's love for the world, stressing how much we should appreciate it.

Several from the Pleasant Ridge congregation and some from Newberg, Ore., (the Spurgeons) were at these services to help make this

day one of blessings which should encourage us on the Road of Life.

Our offering for relief work amounted to \$105.00. May it be used to God's glory.

Sarah E. Yontz,
R. 2, Shipshewanan, Ind.

CARTHAGE, VA.

The members of the Carthage Dunkard Brethren church expect to have our Communion service at Roanoke, Va., on October 23rd.

We extend a cordial invitation to any of our brethren and sisters and friends who can come and worship with us. We would like for those who are expecting to come from a distance to drop us a card if convenient.

On the following Sunday we expect to have a C. O. reunion. When anyone wishes to locate us when they arrive in Roanoke, dial 8523.

Hayes Reed, Cor.
R. 4, Box 268, Roanoke, Va.

NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular quarterly council September 24th, at 2 p. m. with our Elder, E. L. Withers presiding. The opening hymn was No. 236, after which Elder J. A. Reed read II Pet. 1, and lead in prayer.

We chose our delegates to District Meeting, if we are able to have one, as follows: E. L. Withers and Galen Harlacher, with Sister Elsie Harlacher, Bro. Dan Withers and P. E. Harlacher as alternates.

We were unable to get shingles to put a roof on our church house so had to put new paper roofing on.

We decided to stop our Sunday night services during the winter months, although we were reluctant to do so.

If any of the brethren wish to change location we will surely welcome them here at Newberg. Let us all pray that this awful war might speedily come to a close if it be not against God's will.

Mollie Harlacher,
315 W. Sherman St.

ASTORIA, ILL.

On September 11th and 12th we were again given the privilege to enjoy a love feast and fellowship in an impressive and inspiring service.

We were glad to have with us Bro. Orville Royer of Dallas Center congregation to help in this meeting. There were 18 surrounded the Communion tables with Bro. Royer officiating.

After the supper Elder H. R. Dickey expressed his desire for help in the work here. The church granted his request and by the grace of God, Bro. Sherman Reed was chosen as minister. Bro. Reed's new responsibility left a vacancy for a deacon and on Sunday morning Bro. O. P. Harman and Bro. Leonard Reed were then chosen for this office. After the Sunday school hour the installation service was held.

Sister Mary Reed also at this time asked to be anointed, as she is in poor health. We ask an interest in your prayers for her recovery.

For the afternoon service Bro. Royer chose as his subject "Christian Soldiers Warfare." Three souls were added to the church.

Elder H. R. Dickey conducted the

baptism service September 18th for the two applicants. Ane sister was received on former baptism.

May each Christian Soldier look to Jesus for strength to renew his armor, so that he may be found ready and waiting when our Redeemer comes.

Elta K. Harman, Cor.

SWALLOW FALLS, MD.

We, the Swallow Falls congregation, held our series of meetings July 22nd through August 1st. During this time Bro. Otto Harris gave us ten inspiring sermons which were of benefit to all. Although none were added to our number we feel it was well for him to be here.

On Saturday, July 31, we had our love feast. The visiting elders and ministers were Eld. A. B. Rice (officiating), Bro. Otto Harris and Bro. Donald Ecker. We also had other visitors from different congregations.

We thank each one for coming and invite them back again.

Ethel Taylor, Cor.,
Westernport, Md.

NOTICE

At the request of my father, Elder Theodore Myers, I write these few paragraphs.

On July 29, 1943, Elder Myers fell from a ladder while picking apples and fractured his back. He was rushed to Aultman hospital, Canton, Ohio, where he has been ever since. He is improving, but will be confined to the hospital for some time yet. After hospitalization, it will be necessary for him to wear

a brace until his back has recovered.

He requested that I use this means of thanking each and every one for the prayers offered in his behalf. It is his faith and belief that the answers to the prayers offered have been very instrumental in aiding his recovery. He also wishes to thank each and everyone for their cards, letters, flowers and kind words of sympathy and comfort extended him.

While he can not personally answer each letter he greatly enjoys receiving them and will appreciate hearing from those of like precious faith.

His son,
Paul R. Myers.

IF I FORGET

If I who know that Thou
Art strong and true and tender,
Accept Thy daily gifts,
Nor stay to thank the Sender.

Make me to look beyond
The gladness and the gain
And to remember, Lord,
The ministry of pain.

If I forget that Thou
Art kind, though I am grieving;
If sorrow hides Thy face,
And doubts dim my believing,

Help me to look beyond
The sadness and the pain;
And, groping, find my way
Back to Thy joy again.
Selected, Rosalie I. Strayer.

LAMPS OF FRIENDSHIP

The little lamps of friendship
We light along our way,
Go shining on far down the years,
And brighten every day.

'Tis love that keeps them burning,
And sympathy and trust;
God help us that no lamp goes out
Because we let it rust.

—Unknown.

LIFE'S RAILWAY TO HEAVEN

By B. E. Kesler

Life's railway to heaven by Jesus
made,

*Get on the gospel train,
From earth up to glory the rails are
all laid,

*Get on the gospel train. (Heb.
10:19-20; Eph. 2:18.)

CHORUS

Get on the gospel train, Get on the
gospel train,
Our Christ is conductor, He's
engineer too.

He's running on the main
Get on the gospel train, Get on the
gospel train,
Just give Him your ticket, He'll pilot
you through
Get on the gospel train.

With faith as your ticket, the Spirit
your guide,
You now with believers in safety
may ride. (Heb. 11:1-6; Jno.
16:13.)

If you will repent and now turn
from your sin,
A mansion, a robe and a crown you
may win. (Acts 17:30; Jno.
14:2-3; Rev. 6:11; Jas. 1:12.)

To enter His kingdom and ride on
this train,
You must be converted and be
born again. (Acts 3:19; I
P. 1:23; Jno. 3:5.)

If you would be pardoned and be
saved today,

With faith and repentance, in bap-
tism, obey. (Acts 2:37-38;
Mar. 16:16; Heb. 10:22;
Acts 22:16.)

Baptized into Father, the Spirit, and
Son,

For so we are taught and thus bap-
tism is one. (Matt. 28:19;
Gal. 3:27; Eph. 4:4-5.)

The Spirit now answers to Jesus'
shed blood,

And tells us so truly, we're now born
of God. (I Jno. 1:11-12;
I Jno. 5:8-9; Jno. 3:5-6.)

We walk in the light and in fellow-
ship true,

And now His blood cleanses and
sanctifies too. (Jno. 3:
18-19; I Jno. 1:7; Eph. 5:26;
Heb. 13:12.)

So now to show love and humility
sweet,

Obey my command in the washing
of feet. (Jno. 13:13-15; I
Tim. 5:9-10; Jno. 13:34-35.)

My table I give, in my kingdom, to
you,

Feast thus together, till I serve you
anew. (Jno. 13:2-3-4-12-28;
I Cor. 10:21; Lu. 12:37; Rev.
19:7-9.)

The bread and the cup of com-
munion I give,

My death and my suffering to show
while you live. (Matt. 26:
26-27; Lu. 22:19-20; I Cor.
10:16; 11:23-26.)

With kiss of affection and brother-
ly love,

I bid you to greet, till I call you
above. (Rom. 16:16; I Cor.
16:20; II Cor. 13:12; I Thess.
5:26; I P. 5:14.)

Your heads, men uncover, women,
cover instead,

And thus in your worship, you'll
honor your head. (I Cor.
11:4-5-7-8; I Cor. 11:13-16;
I Cor. 4:17.)

Anoint you the sick, and in faith
and trust pray,

And truly I'll save them, and raise
them some day. (Jas. 5:
12:16.)

Thus teach all the nations, My laws
to obey,

Assured of My presence, and bless-
ing always. (Matt. 18:20;
Matt. 28-20; 4:4; Rev.
22:14.)

We're bound to that city with man-
sions so fair,

Come friends, and go with us, its
glories to share.

Now Jesus invites you, the Spirit
says come,

We'll journey together, and soon
be at home.

For you who are laden and
burdened with sin,

The train is now waiting to take you
all in.

"Aboard" is the signal, friend, don't
be too late,

She soon will be leaving, and closed
be the gate.

The bell is now ringing, she's ready
to start,

Just give us your hand, and give
Jesus your heart.

*Thus with each stanza.

Repeated efforts of kind-
ness are lost on ill-natured
persons.

ASK

—

Ask, and ye shall receive.

Seek, and ye shall find.

Knock, and it shall be opened unto you.

A for Ask.

S for Seek.

K for Knock.

Ask of Me—saith the Lord. Ps. 2:8.

What do we lack?

What is our need?

Jesus bids us come unto Him with our problems, therefore, he is ready to meet the need, when we take Him at His word.

He bids us seek of Him, and so earnestly, that we dare knock, and make known to Him our desire for what is in His power to bestow.

Asking

Have we reached the place where we feel that the wisdom of friends as well as our own do not satisfy, and we realize we must have Divine guidance? James tells us in his first chapter and fourth verse: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Simply asking and receiving.

Are we in need of temporal necessities? Jesus in the sermon on the mount tells us: "For your heavenly Father knoweth that ye have need of all these things." (Matt. 6:32.)

Our Lord has the blessings to bestow.

"The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8.)

And again, "For every beast of the forest is mine, and the cattle upon a thousand hills." (Psa. 50:10.)

He is not impoverished, and

He delights to bestow blessing upon His own.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give good things to them that ask Him. (Matt. 7:11.)

Seeking

Do you feel your need of spiritual blessings?

Is your heart yearning to know Him better?

The promise given is:

"And ye shall seek me, and find me, when ye shall search for me, with all your heart." (Jer. 29:13.)

He is ready and waiting to be found of us, when we earnestly seek Him.

When we really long for a closer walk with our Lord—then our hearts are willing to seek of Him.

Knocking

As our desire increases then shall we "Come boldly unto the throne of grace, in time of need." (Heb. 4:16.)

So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:6.)

Let us knock now, while the opportunity is ours.

HELL!

What Is It?

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:19.

That you may be faithfully warned, we present a list of Scriptures indicative of the frightful fate of the wicked. You can search them out for yourself; the Bible means what it says.

A prison.—II Peter 2:4.

A lake of fire.—Rev. 20:15.

A devouring fire.—Isa. 33:14.

A bottomless pit.—Rev. 20:1.

A place of sorrows.—Ps. 18:5.

A horrible tempest.—Ps. 11:6.

Where they wail.—Matt. 13:42.

A place of weeping.—Matt. 8:12.

Everlasting burnings.—Isa. 33:14.

A place of torments.—Luke 16:23.

A furnace of fire.—Matt. 13:41-32.

Where they curse God.—Rev. 15:11.

A place of filthiness.—Rev. 22:10-11.

A place of outer darkness.—Matt. 8:12.

A place where people pray.—Luke 16:27.

Where they scream for mercy.—Luke 16:24.

A storm of burning coals of fire.—Ps. 11:6.

Where they can never repent.—Matt. 12:32.

A place where they have no rest.—Rev. 14:11.

A place of everlasting punishment.—Matt. 25:46.

A place of blackness of Darkness forever.—Jude

1:13.

A place where they gnaw their tongues.—Rev. 16:10.

A place of damnation, world without end.—Mark 3:29.

A lake of fire into which people are cast alive.—Rev. 19:20.

A place prepared for the devil and his angels.—Matt. 25:41.

A place where their breath will be a living flame.—Isa. 33:11.

A place where they will be tormented with fire.—Luke 16:24.

A place where they will be tormented with brimstone.—Rev. 14:10.

A place where they will drink the wine of the wrath of God—Rev. 14:10.

A place where they do not want their loved ones to come.—Luke 16:28.

A place where there are dogs, sorcerers, and whoremongers.—Rev. 22:15.

A place where there are murderers, liars, fearful and abominable.—Rev. 21:8.

A place where their worm dieth not, and the fire is not quenched.—Mark 9:48.

A place from which the smoke of their torment ascendeth up forever and forever.—Rev. 14:11.

“The wicked shall be turned into hell, and all the nations that forget God.” (Ps. 9:17).

—Selected.

IF YOU ARE WELL-BRED

You will be kind.

You will not use slang.

You will try to make others happy.

You will never engage in ill-natured gossip.

You will never forget the respect due to old age.

You will never swagger or boast of your achievements.

You will be scrupulous in your regard for the rights of others.

You will not forget engagement promises, or obligations of any kind.

You will never make fun of the peculiarities or idiosyncrasies of others.

You will never, under any circumstance, cause another pain if you can help it.

You will not have two sets of manners, one for “company” and one for home use.—Selected.

SENTENCE SERMONS

The higher a man is in grace, the lower he will be

in his own esteem.—Spurgeon.

Great trials seem to be necessary preparations for great duties.—Thompson.

The man who is not content where he is, would never have been content anywhere, though he might have liked it better.—Geo. McDonald.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 3—Matt. 23:1-39.
 Oct. 10—Matt. 24:1-28.
 Oct. 17—Matt. 24:29-51.
 Oct. 24—Matt. 25:1-30.
 Oct. 31—Matt. 25:31-46.
 Nov. 7—Matt. 26:1-25.
 Nov. 14—Matt. 26:26-46.
 Nov. 21—Thanksgiving Lesson
 Psa. 100 and 103.
 Nov. 28—Matt. 26:47-75.
 Dec. 5—Matt. 27:1-34.
 Dec. 12—Matt. 27:35-66.
 Dec. 19—Matt. 28:1-20.
 Dec. 26—Luke 2:1-41.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—How the Walls of Jericho
 Fell. Josh. 6:1-21.
 Oct. 24—Achan's Sin and Punish-
 ment. Josh. 7:1-26.
 Oct. 31—Joshua's Good Teaching.
 Josh. 23:1-16.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Nov. 7—Deborah and Barak's Vic-
 tory. Judg. 4:1-17.
 Nov. 14—The Call of Gideon. Judg.
 6:11-40.
 Nov. 21—Gideon and His Three
 Hundred. Judg. 7:1-25.
 Nov. 28—Sampson's Great Strength.
 Judg. 16:23-31.
 Dec. 5—Ruth and Naomi. Ruth
 1:1-18.
 Dec. 12—Learning The Bible
 Through Our Parents.
 Deut. 6:1-12.
 Dec. 19—The Birth of Jesus. Matt.
 2:1-11.
 Dec. 26—Stories From Moses to
 Ruth.

BIBLE MONITOR

Vol. XXI

November 1, 1943

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SPOTTED BY THE FLESH

Part III

Some may think, in our consideration of these vain and sinful practices of the world that often disturb and weaken the church, that we are stressing this matter too much. But, is it not a very vital matter? In the fifth chapter of Ephesians the writer in speaking of the works of the flesh which violate the laws of God declares that these things should "not be once named among you, as becometh saints." He then further warns that they which do such things have no "Inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with

them." We insist therefore that it is the duty of every minister of the gospel, yes, every member of the church to cry out against any evil that may rise up within the borders of the church and take immediate steps to remove any sins out of our lives and out of the church, that we may have the blessings and power of God upon us now and be prepared to meet our Lord when He comes.

The question then arises, what shall be done when sin is found within the camp? In this matter we have definite scriptural teaching to guide us. The word tells us that we should not be partakers with them and have no fellowship with them. Jude tells us (v. 23) "Hating even the garment spotted by the flesh." This is a definite assertion that even clothing for the body

that is so designed that it appeals to the lust of the flesh, the lust of the eyes, and the pride of life, should be hated by Christian people. It is because of this that faithful ministers of the gospel are crying out against the styles and fashions of dress in our day which are immodest, undecent and vulgar and are deliberately designed for sex appeal, pride and vanity. We cannot partake of these base practices nor fellowship them in the church without bringing the condemnation of God upon us.

Paul in writing to the Corinthians gives some distinct teaching on this subject. "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are

without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (I Cor. 5:9-13.)

You will notice in this reference some plain teaching as to the attitude that should be taken toward those who may be in the church that do not turn away from their sins. We are commanded not to keep company nor to eat with such. When sin is pointed out and the guilty one does not repent and turn from the error of his ways the church must take steps to protect the innocent or the sin will spread like a virulent malady and destroy the body. In the light of other scriptural teaching the first step should be to try to restore the erring one. (Gal. 6:1.) If the sin cannot be eradicated and the guilty one restored then the church has the solemn obligation authorized by the scriptures to "put away from among yourselves that wicked person." This often is a grievous task but dare not be evaded if the church is to be kept sound in doctrine, and in peace. In dealing with

these sins that at times appear within the church, if the church cannot separate the sinner from his sins, then it must of necessity separate the sinner from the church.

It is evident from the foregoing scriptures that we cannot go to the communion table and commune with those who deliberately and persistently violate scriptural teaching. There is no place where we enjoy a closer fellowship, a more intimate relationship with one another and with our Lord than at the communion table where we observe the ordinances of the house of God and solemnly commemorate the death and suffering of our Lord Jesus Christ. At such a time we certainly cannot knowingly eat with and fellowship any who are not in harmony with the church and with the word of God and be guiltless. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your

house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 9:11.) "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." (I Tim. 5:22.)

EDITOR'S NOTE

Occasionally, well meaning brethren disagree on scriptural matters and send us manuscript for printing that is contradictory. We do not think it wise to stir up controversy, but it is well at times to express various views on a certain subject to provoke more Bible study and deeper thought and seeking after truth. In this issue we print three articles along the same line of thought that are in conflict. We ask our readers to read them with open mind, and let every man be persuaded in his own mind.

IT IS WRITTEN

F. N. Weimer

"It is written," was the Savior's answer to the tempter. And it proved to be

BIBLE MONITOR

West Milton, Ohio, November 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church, in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Sunbey, North Canton, Ohio, Associate Editor.

successful. Why should it not be successful at this day and age of the world? "Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her

hair: and the house was filled with the odour of the ointment." (John 12:1-3.)

Jesus came six days before the passover, which was Nisan 9, and it was evidently on the sixth day of the week as he would not have traveled that distance on the Sabbath day. (V. 12.) On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

This happened on Nisan 10, the day for taking up the paschal lamb. And on no other day did they ever take the Savior as they did on that day. It must have been Palm Sabbath, in place of Sunday.

Nisan 10, the Lord's Sabbath, five days before the passover. Sunday our time, Nisan 11, four days before the passover. Monday, our time, Nisan 12, three days before the passover. Tues-

day, our time, Nisan 13, two days before the passover.

Wednesday, our time, Nisan 14, one day before the passover, and the preparation for the passover. This, Nisan 14 is the day for the slaying of the paschal lamb. It seems they were making every possible effort for the slaying of the Lamb of God at the same time, and succeeded and had him crucified about 9 a. m. and he expired about 4 p. m., and was entombed some time that evening before the close of the preparation day.

In regard to the time he would be there, "And he answered and said unto them, an evil and adultrous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonas the prophet. For as Jonas was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39:40.) See John 2:18-19; Matt. 27:62.) We find him in the tomb late on Wednesday, Nisan 14th. Now we will follow him, or the time he is to be in the tomb, and see when he is due to rise, or when his three

days and three nights, or 72 hours will expire.

He was entombed on Wednesday evening, Nisan 14, preparation day; Thursday evening the passover feast day—in the evening he was in the tomb one night and one day, 24 hours. Friday, Nisan 16, second day of the feast, in the evening, two night and two days, 48 hours in the tomb. Saturday, Nisan 17, the Lord's Sabbath, in the evening he was in the tomb three nights and three days, 72 hours, as he said he would be.

Did he rise then as he said he would? "And in the end of the Sabbath (R. V.) late on the Sabbath, as it began to dawn toward the first day of the week; came the women to see the sepulchre." This occurred on the Sabbath before the first day had arrived, and did they find him in the tomb, and waiting for the first day to arrive? When the women came to the tomb, what were they told? Read Matt. 28:1-6, "He is not here: for he is risen as he said." This all happened on the Sabbath day at the expiration of his 72 hours in the tomb. We have never yet

found when one saw him in the tomb on the first day of the week. No one saw him rise, even the Roman guard failed to see him rise.

Now I have given what I have found written. If any one can produce anything written to show it wrong I am ready to receive it. And if any one can show me where it is written or hinted at where God has ever changed from his hallowed and blessed 7th day to the first day for worship, or where the early church knew or practiced it. I am ready to confess I am wrong in not believing it is God's change. If God made the change why did he not have the early church practice it?

Why, if God made the change did these not follow it? See Luke 4:16-31; Acts 17:2; Acts 16:13; Acts 18:4; Acts 13:21-43.

Chancellor, Va.

Say not wait, O wicked man, against the dwelling of righteousness; spoil not his resting place: For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief.—Prov. 24:15-16.

PASSOVER ON FRIDAY, RESURRECTION ON SUNDAY

B. E. Kesler

Jesus came to Bethany six days before the passover. (John 12:1.) This will be a convenient place to begin our study of the subject. Now note he came six days before, not the sixth day before. If he came six days before, then six days followed the day on which he came. If he had come on the sixth day before then only five days followed his coming till the passover.

He came to Bethany Friday, Nisan 8, Nisan being the first month of the Jewish year. This fact is supported by Cannon Farrar in his "Life of Christ," F. N. Peloubet, in his "Harmony of the Life of Christ," and by Edersheim, in his "Life and Times of Jesus." No author can be produced who states he came to Bethany, Nisan 9, as some claim. Thus we have Jesus coming to Bethany Friday, Nisan 8, "six days before the passover," for so "it is written." That Friday ended at sunset Jewish time, Nisan 8. Now

count six days on to Nisan 8, and you come to sunset Thursday, Nisan 14. Then followed the passover on Nisan, 15. And so "it is written."

The day following the day on which he came to Bethany, was the seventh day of the week, or Saturday, the Sabbath day, Nisan 9. It was the custom at that time for those who came from a distance, to the feast, to purchase a lamb from those who sold them, for passover lamb. This will not be disputed. Now they would not sell and buy those lambs on the Sabbath day. For so it is written." (Neh. 10:31. On this day they "made him a supper." (John 12:2.) Presumably in the house of Simon. The next day Jesus made his first visit to the city in Passion week. Here he found the business of buying and selling in full sway in the temple and cast them out. On this day they could buy their lambs and arrange for a place to keep them up until the 14th day, Thursday. This 10th day of Nisan was the day for taking up the lamb for the passover, for so "it is written." (Ex. 12:3-6.) On this day, Thursday, about 3:00

p. m. the lambs were slain at the precise time God's lamb, the Christ, was slain.

The next day, Nisan 15 was the passover as "it is written," (Ex. 12:8.) Now count six days from the end of Friday, Nisan 8, the day he came to Bethany, and you end up with sunset Thursday and the passover followed on Friday, Nisan 15 as "it is written."

The day Christ rose was the third day since he was crucified. (Lu. 24:21.) Then being crucified on Thursday, Friday was the first day "since" and Saturday was the second day "since" and Sunday the day he rose, was the third day "since" he was crucified, just as "it is written." The Bible nowhere states he was in the tomb 72 hours. It is not so written.

The women came to the tomb "early as it began to dawn toward the first day of the week" (Matt. 28:1; Mar. 16:1; Lu. 24:1; John 20:1.) Four inspired writers have "it so written." Now note they came early the first day of the week, Sunday, while it was yet dark, not on the seventh day, while it was yet light. Note further, "dawn" is that

part of day between darkness and sunrise. The part of the day between sunset and darkness is twilight. They did not come in the twilight before it was dark, but in the dawn before it was light, for so "it is written."

The early church met for worship on the first day of the week, (Acts 2 and Acts 20:7), for so "it is written." Paul preached on the seventh day Sabbath because Jews owned the synagogues and would not open them to him nor assemble to hear him on the first day, Sunday. No one has cited an instance where the early churches met, as a church, for worship on the seventh day. The primitive, sub-apostolic church met for worship on the first day of the week. See any history of the early church in the early centuries.

The change to the first day was gradual, but general after he arose on the first day. He met with the disciples that same evening where they assembled and most likely worshiping. (John 20:19.) He met with them the next Sunday evening, (John 20:26), for so "it is written." No one has

ever shown where he met with them on the seventh day, Saturday, after he rose from the dead.

The prophets foretold the sabbath was to cease, for so "it is written." See Isa. 1:13; Lam. 2:6-7; Hos. 2:11. Here it is seen the sabbath, the new moon celebrations and the solemn assemblies were to be taken away, and God himself was to take them away, which he did when Christ became the "end of the law for righteousness," and honored the first day, rising on that day, and repeatedly meeting with his disciples who adopted it as their day for worship.

From the above consideration we deduce the following facts:

1. Jesus came to Bethany Friday, Nisan 9, six days before the passover.

2. Counting six days on Nisan 8, we have the passover on Friday, Nisan 15.

3. Christ was crucified and buried on Thursday, Nisan 14. He was in the tomb from the time he was buried Thursday, until he rose sometime after sunset Saturday.

4. Thus he rose on the first day of the week, Sun-

day, as "it is written."

5. The woman came to the tomb Sunday morning while "it was yet dark," not on Saturday while it was yet light, for so it is written."

6. He rose the first day of the week as "it is written." (Mark 16:9.

7. He was to rise the third day "as it is written," (Matt. 16:21; 17:23; Lu. 9:22; 18:33; 24:7, 46), and not after 72 hours. Friday was the first day, Saturday was the second day, and Sunday was the third day "as it is written."

8. The early church met on the first day of the week for worship, (Acts 2:14-42; Acts 20:7), and so "it is written."

9. The change to the first day was gradual, but general after he rose on that day, and met with the disciples that evening, and also on the next first day, or Sunday, for so "it is written." No one has ever yet shown where he met with them for worship on the seventh day, Saturday, after he rose. The sabbath was to cease, and God himself caused it to cease. (Isa. 2:6-7; Lam. 2:6-7; Hos. 2:11.) And so "it is written." And God did it.

10. Christ is the "end of the law for righteousness" to those who believe in him. Moses is the end of the law to those who reject the Christ.

For a more comprehensive treatment of this subject, the reader is referred to my tract, "The Sabbath—Its Origin, Sunday the Christian Sabbath," which is free for the asking.

THE COMMUNION

J. A. Leckron

We have been thinking for some time of writing an article on the subject of the three ordinances the Lord instituted in that upper room at Jerusalem in the night of His betrayal. There is a question in the minds of many as to what day of the week the Lord met with his twelve apostles. We find in Matt. 12:40, "For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth."

Some say Jesus was in the tomb only part of three days and three nights but where do they get the authority to

make that assertion? Some say Jesus was crucified on Friday. If that be true then Jesus was laid in the tomb on Friday evening or the beginning of the seventh day, which is Saturday and to rise on the first day of the week, Sunday. He would be in the tomb only one night and one day for it says (John 20:1), "The first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre and seeth the stone taken away from the sepulchre." This proves that some time during the night, being the first half of the first day of the week, Jesus rose from the tomb. Now to make it clear to all of you readers, I want to explain to you that the beginning of each day, according to Jewish time, was six o'clock in the evening. That would mean that Saturday would commence at six o'clock Friday evening. Therefore the night and the day made one day.

Now if you will make a diagram, say one night and one day between two lines on your writing paper. Now to have Jesus raise on the first day of the week or Sunday, then you will have

to go back to Tuesday of that week. And in the evening Jesus with his twelve apostles came together in that upper room, after he had sent ahead and prepared the supper, and had all things ready he instituted the three ordinances, and afterward goes across the Brook Kedron into the Mount of Olives, and after he prays three times then cometh "Judas having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." (John 18:2.)

Now if you will read what follows, you will find he was on trial during that night, being the first part of Wednesday, and "about the sixth hour" (John 19:14), being 12 o'clock our time. Jesus was on the cross from the sixth to the ninth hour on Wednesday and died before six o'clock that day. He was taken down and put into Joseph's new tomb in the evening or the beginning of Thursday, which would be six o'clock, Jewish time, Wednesday evening.

Now you can follow along and count the days and nights. Thursday at six

o'clock, Jewish time, he would have been in the tomb one night and one day, and that is the first day and night. Then on Friday evening at six o'clock, Jewish time, he would have been in the tomb the second day and night and on Saturday evening at six o'clock, Jewish time, he would have been in the tomb the third day and night, and early on the first day of the week, which is our Sunday which began at six o'clock Saturday evening, according to Jewish time, he arose from the tomb and was not there when they came to the tomb very early that morning.

The word says he was in the heart of the earth, the tomb, three days and three nights, and why should any one of us put up our judgment against the word of God? There are other things that are a question in our mind.

In the god old days of Long ago, back fifty or more years, we had time to have our communions on any day of the week except Sunday. We did not get together to celebrate the Lord's suffering and death on the resurrection day or Sunday, but now we see it held in some

places on Sunday. Is it because we have no time for the Lord only on Sunday? Oh, some say times have changed, and we must change to the conditions. God's Word is forever settled in heaven and does not change, and we do not believe we have any right to change to meet worldly conditions. Some say, so many work in factories and can not be at the communion. Well, the factories are running every day in the week now. Are we going to stop the communions just because a few members do not want to take time off for the communion service? God Forbid that the Dunkard Brethren church caters to a few that do not want to lose time on week days. We have had the experience to know that if we want off to go to church services we can. So don't be afraid to ask off.

It seems to me that the communion service is too sacred an ordinance to change, so it would be better to change the members to the service. There are many more thoughts that could be expressed in this article on the communion service, but let this suffice

for this time.

We hope we have made it clear to you that Christ was not crucified on Friday as many have been taught and believe. I was taught that way too, but when we read for ourselves and take the word as it is, and not as others say it is, then and then only will we be able to understand the word and be more willing to obey what it says. Where do we get the idea of our communions on the first day of the week? Is it because other churches have it so? We know there are a few denominations that have the communion, so-called, on every Lord's day, but they only have the bread and wine and then not according to scripture. Let us be careful that we do his commands according to his will and way instead of what others may say, is our prayer.

130 W. School St.
Anderson, Ind.

"..... Of bread I will say nothing. Also nothing of money. But of Bibles we still have need." So wrote a refugee, formerly a communist in an internment camp in France.

IDLE WORDS

Rosalie I. Strayer

We read in the Bible in Matt. 12:36, "But I say unto you, that every idle word that man shall speak, they shall give account thereof in the day of judgment." These are Christ's own words.

Now just what are idle words? They are words which carry no weight—light words. They are words which one does not mean or words which are said in a jesting vein. When someone says something, it seems that someone else is sure to make a jest out of it by using another meaning for what is said. The is not profitable.

We are told in I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Are we doing all to the glory of God when we are saying these things which mean nothing when they are said? I fear not.

Sincerity is sadly lacking in this day and age. One often wonders whether to believe what is said or not.

Insincere words are idle words. And sad to say this trouble is not lacking among our own members.

I often tire of the light and foolish conversation that is heard.

O, that God would help us to mean what we say or that we may not say it.

I have only just a minute,
Only sixty seconds in it,
Forced upon me;
Can't refuse it;
Didn't seek it,
Didn't choose it;
But it's up to me to use it;
I must suffer if I lose it.
Just a tiny little minute—
But Eternity is in it.

—Rev. M. M. Course.

Will we use those minutes
for worthwhile speech?

Vienna, Va.

WHY WE DIFFER

The wide divergence in the religious tenets of the Christian world today is to be accounted for in part by the fact that in our study of God's word and search for the truth, we stop too soon. We are too easily satisfied. We proceed until we get a mere fragmentary idea of the truth, and rest content with that, often fancying we have found it all.

The incident of four blind men who went to see the elephant illustrates the case exactly. They came to the place where the huge beast was kept, and one of them stepping forward, reached out his hand and by chance first touched the elephant's side, and as he passed his hand back and fourth over the side of the elephant, he said with surprise, "Indeed! is this an elephant? Why, an elephant is like a wall!"

Then came the second blind man and reaching out, got hold of the elephant's ear, and as he carefully and thoughtfully manipulated the animal's ear, for a moment, he remarked, "Indeed! is this an elephant? Why an elephant is like a blanket!"

Then came forward the third blind man, who, reaching out, got hold of the elephant's leg, and after reaching his arm around the great limb of the elephant a few times, he said, "Indeed, and is this an elephant? Why an elephant is like a tree!"

Then the last, the fourth blind man, came forward to make an examination, and by chance got hold of the elephant's tail, and after

passing his hands a few times up and down the elephant's tail, he shouted, "Indeed! can this be an elephant? Why, an elephant is like a rope!"

A wall, a blanket, a tree, and a rope! What a wide difference in the impressions received. The difficulty was, they mistook a part for the whole and stopped too soon in their investigations.

A wall, a blanket, a tree and a rope! What a variety! And yet, about as diverse as this are the ideas of the Christian life and duty prevalent in the world today. The difficulty is, a great many people mistake a part for the whole and stop too soon in their investigations.—Selected from Elder James M. Neff, by Marion A. Roesch, La Junta, Colo.

GOD'S GREAT LOVE

Mrs. H. S. Grubb

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16.)

I cannot understand why some people can turn away from such great love as our Father has for us. He proves His love for us and makes it plain for us to see, for all creation proves His love for us. God loves us when we are deep in sin and unworthy of his notice, yet He knows our weakness and longs to save us from our sins. He is so pure, righteous, just, good and loving, we can hardly realize how He can desire us for His children. It is because of His wisdom, mercy and great love that He knows that He can save us and make us pure and righteous too.

We should be so thankful to God for such great love, and willing to do all we can for Him. Of course we can do nothing without His help. Our Bible should be our guide for it is God's words to us telling us about Him and His love, also what we must do to be saved.

The Bible tells us that we must be born again. When we turn from our sins and accept His love and His righteousness we are made new creatures in Christ, therefore we are born again, this time spiritually born.

Then we can understand
His love for we are filled
with His love.

R. 4, Roanoke, Va.

MY BIRD

My bright-winged bird pours forth
a song

That bids me trust, and thus be
strong;

Why should he sing when clouds
arise.

When rain descends from laden
skies,

Or when the cheerful daylight
dies,

Why should he sing?

O little bird of golden ray,

You are my sermon all the day;

So few it seems your blessings are,

And yet you never mind the bar

That keeps you from the fields afar,
For still you sing.

You hear my voice and take delight
In cheering me with all your might;

You sing so sweetly all the days

Your beautiful, artistic lays,

Rewarded only by my praise,

Sing on, my bird.

Lord, may I praise when all on earth
Seems to my heart of little worth;

With sweetest joy forever fled,

With fond ambitions laying dead,

On me Thy spirt's gladness shed,

And let me sing.

—Carrie Judd Montgomery.

There's happiness in little things,

There's joy in passing pleasures,

But friendships are, from year to
year,

The best of all life's treasures.

NEWS ITEMS

TANEYTOWN, MD.

On the evening of September 23rd, the Walnut Grove Dunkard Brethren met for their regular fall council. The meeting was opened by our assistant Elder, A. G. Fahnestock, who then moderated the meeting. All business was disposed of in a Christian manner. Arrangements were made for our lovefeast which was October 3rd, all day services, dinner served at noon. A goodly number of visiting brethren and sisters were present which was greatly appreciated, all are invited to return at any time, as we are few in number, it greatly encourages us, but we still feel the promise is to the few.

Nine visiting ministers and elders were present, namely: A. G. Fahnestock of Lititz, Pa.; Elder J. L. Myers, Clarence Stump, D. K. Marks of the Shrewsbury, Pa. congregation; Elders L. B. Flohr and O. L. Stroyer of Vienna, Va.; Elder Henry Demuth, and Emmert Shelly of Waynesboro, Pa.; Joshua Rice of Mt. Dale, Md.

Elder J. L. Myers officiated. We had a pleasant meeting throughout. It was made possible through the kindness of the brethren for our Elder T. C. Ecker, who has been bed fast for a year next month to enjoy the lovefeast services by carrying him in a chair to the church which is only a few yards away, which he seemed to greatly enjoy.

On the evening of October 12th, Bro. and Sister Ecker celebrated

their 50th wedding anniversary by having their son and family and a few friends to supper. They also received some very nice greetings.

Thanks to our Heavenly Father for His protection over us.

M. E. Ecker.

NOTICE

The Shrewsbury, Pa., love feast will be held November 7th. An invitation is extended to all of like faith.

C. M. Stump.

NOTICE

As District Meeting will convene in the Pleasant Home congregation November 10th, we will change our love feast date to November 13th instead of the 20th as stated in our report.

Emma Ruff, Cor.,
R. 1, Box 453, Ceres, Calif.

PLEVNA, IND

The Plevna Dunkard Brethren church met in regular quarterly council September 23rd at 1:30 p. m. Meeting opened by singing hymn No. 237. Bro. Koonen then read I John 1 and led in prayer. Bro. Lorenz then commented on the chapter read. The main business was making arrangements for the love fast and the church visit reports.

Or revival meeting began on Saturday evening, Sept 18th and ended October 3rd. Bro. Henry Besse preached some wonderful sermons from God's word, which we all cer-

tainly enjoyed.

We were made to rejoice when four precious souls accepted Christ and were baptized, and believe that we have all been built up in the faith.

The meetings were very well attended. We had our love feast at the close with an all day meeting on Saturday.

May it be the prayer of all that the good seed sown will bring forth much fruit to his name, honor and glory.

Lela Lorenz, Cor.,
Kokomo, Ind.

OBITUARIES

LYDIA EVALENE MILLER

Daughter of Daniel and Elizabeth (Brower) Eikenberry, was born October 3, 1874, in Preble county, Ohio, and departed this life August 16, 1943 at her home near Montpelier, Ohio, at the age of 68 years, 10 months and 13 days.

In the year of 1902 she pioneered to North Dakota, locating near Williston and while residing here, she was united in marriage to Abraham Miller, January 29, 1908. To this union were born two sons and two daughters. She was also mother to three step-children.

Mother lived a consecrated Christian life, serving her Lord in the Dunkard Brethren church in its duties since her late teens, always trying to lend a helping hand to the needy and her loved ones. She

was a very devoted mother and loving wife.

She leaves to mourn her departure a loving husband; two daughters, Glady and Mary, at home; two sons, Isaac of Toledo, Ohio, and Paul of La Porte, Ind., one stepson, Sam, of New Paris, Ohio; two step granddaughters, Mary Alice Rensberger of Sherwood, Ohio, and Doris Jean Miller of New Paris, Ohio; two brothers, Martin of Eldorado, Ohio, and Franklin, an invalid of Indianapolis, Ind., and many other relatives and friends, having been preceded in death by her two sisters, one brother, and two step-daughters.

During her last illness she requested the holy command of anointing, yet she was willing to resign to the will of her Lord.

Sweet Rest For The Weary

Mother was tired and weary,
Weary with tears and pain;
Put by her staff and rocker,
She will not need them again.

Into the sweet rest she hath entered
No more to suffer, or weep;
After life's long fitful journey,
Mother has fallen asleep.

Rest the worn feet now forever,
Dear wrinkled hands are so still;
Pulseless the heart that no longer
Sorrow can quicken or thrill.

Years will glide o'er her gently,
Fading the shadow land deep,
Drive back the tears, would you
wake her?
Mother has fallen asleep.

The beautiful rest for the weary,
Beautiful rest for the true;
Lying so peacefully ever,
Under the sunlight and dew.

Floats thru our hearts strings a
quiver,

Life breath of a whisper so deep;
He giveth sweet rest to his faithful,
And Mother has fallen asleep.

Funeral services were conducted by Clyde Miller, assisted by D. W. Hostetler, Vernon Hostetler and Melvin Roesch in the Pleasant Ridge church. Burial in the Pioneer cemetery.

The Pleasant Ridge congregation is saddened by this dear sister's death. Her sudden death was a shock to many and oh, that vacant seat in the church house causes tears to flow. Friends, do not weep, as she has just gone to rest.

H. A. Throne.

KINDNESS

Kind hearts are the gardens,
Kind thoughts are the roots;
Kind words are the flowers,
Kind deeds are the fruits.
Love is the bright sunshine
That warms into life,
For only in darkness
Comes hatred and strife.

Take care of your gradens
And keep them from weeds;
Fill them with flowes—
Kind words and kind deeds.

THE GOSPEL FEAST

Still there is room in the banqueting
hall,
Room at the gospel feast—still room
for all;
To the tables though millions al-
ready have come,
Still there is room for more—still
there is room.

Then go call the lame and the halt
and the blind,
For all things are ready—the table
is spread,
With the wine and the oil and the
heavenly bread.
The bread and the oil are the
choicest, the best,
And the wine from the fruit of the
true vine is pressed;
Such dainties no storehouse on earth
can afford,
The storehouse of heaven has fur-
nished the board.
Nor will it be drawn while a guest
you can find,
'Mong the outcast, the hungry, the
lame and the blind;
To the streets then and lanes of the
city repair,
To the dismal retreats of crime,
vice and despair.
Go to the highways and byways of
sin
And the wretched and homeless
compel to come in.

This gospel feast none should
neglect, for only a period of time is
given to those who will answer the
call. This period of time is the life
He has given. If we still refuse His
call to obey, we shall stand without
the door rejected and lost forever.
This feast, so clean, so pure and
free, what answer can be given for
our delay. Let us enter in the feast
to enjoy while the door is still open
for you and for me, and for all.

Bro. Emmert Shelly,
R. 3, Mercersburg, Pa.

GOOD NIGHT

Good night, Father! In the morning
When your life's night is o'er;
I'll be waiting there to greet you
On that happy, golden shore.

Good night, Mother! Tho' death's
shadow

May between us intervene;
Sweet shall be the glad reunion
In the morning's golden gleam.

Good night, brothers! Up in heaven
I'll be waiting there for you:
For where all is joy and gladness
I would have my brothers too.

Good night, sisters! I will meet you
In that morning bright and fair;
With the angels I'll be waiting
For your coming over there.

Good night, children! I must leave
you,
Longer here I cannot stay;
Be prepared, dear child, to meet me,
Death shall call you too some day.

Good night, dearest friends and
loved ones!
Though the tender tie must break,
God can heal the heart that's
broken,
Bind the wounds that bleed and
ache.

Good night, earth, and pain and
sorrow—
Welcome heavenly home of rest!
There with Christ and saints and
angels
I shall be forever blest.

LOVE

Come, children, let us go
We travel hand in hand;
Each in his brother finds his joy
In this wild strange land.

The strong be quick to raise
The weaker when they fall;
Let love and peace and patience
bloom,
In ready help for all.

—G. Tersteegen.

"HITHERTO"

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."—I Samuel 7:12.

When our soul is much discouraged
By the roughness of the way;
And the cross we have to carry
Grows still heavier day by day;
When some cloud that overshadows
Hides our Father's face from view,
Oh, 'tis then we should remember,
He has blessed us "hitherto."

Looking back the long year over,
What a varied path—and yet.
All the way His hand has led us,
Past each hindrance we have met;
Giv'n to us the pleasant places,
Cheered us all the journey through,
Passing through the deepest waters,
He has blessed us "hitherto."

Surely then our souls should trust
Him,
Tho' the clouds be dark o'erhead;
We've a friend that draweth closer
When our other friends have fled;
When our pilgrimage is over,
And the gates we're sweeping thro',
We shall see with clearer vision
How He's blessed us "hitherto."
—Selected.

I WONDER WHAT I WOULD DO

Out on the street a beggar waits
In the driving storm so cold—
A homeless child with a famishing
look,
And garments thin and old.
I give from my bounty a meager
dole,

And pennies I spare her a few
If I knew my Savior was standing
there

I wonder what I would do.

In yonder attic so cold and bare,
There's a woman that sits and
sews

For the children's shelter and
scanty fare,

Till the weary midnight goes.
She is stitching her life in those
seams of mine;

Am I giving her back her due?
If I knew my Savior was keeping
account,

I wonder what I would do.
There are fatherless children that
cry for bread,

There are widows old and poor,
And there is the sick man Lazarus,
That lieth beside my door.

Shall I have all the luxuries,
While theirs shall be so few?
If I thought I was like Dives of old,
I wonder what I would do.

I have prided myself on my goodly
deeds,

And my name's on the church's
roll;

But I waste in some needless thing
perchance,

The price of a needy soul.
I have told the world of my love for
God,

And my love for His children too;
If my Lord would ask me to prove
my word

I wonder what I would do.

There comes a time in the future
new,

When this life has passed away,
When these needy ones will stand
with me

In the light of the Judgment day.
When the angel reads from the
book of life,

My deeds for the great review;
If these should speak, and accuse
me there,

I wonder what I would do.

Then the Son of man with angels
fair,

Will sit on the great white throne,
And my deeds of life will bring up
there—

Before Him I'll stand alone.
If he saith to me those words I've
read

In that book so old, yet true,
"Inasmuch as ye did it not to these,"
I wonder what I would do.

A GOSPEL MEETING

There were only two or three of us
Who came to the place of prayer;
Come in the teeth of a driving
storm;

But for that we did not care.
Since after our hymns of praise had
risen,

And our earnest prayers were
said,
The Master Himself was present
there

And gave us the Living Bread.

We knew His look in our leader's
face,

So wrapt and glad and free;
We felt His touch when our heads
were bowed,

We heard His "Come to Me!"
Nobody saw Him lift that latch,
And none unbarred the door;
But peace was His token to every
heart,

And how could we ask for more?

Each of us felt the load of sin
From the weary shoulders fall:
Each of us dropped the load of care
And the grief that was like a
pall:

And over our spirits a blessing calm
Swept in from the Jasper Sea,
And strength was ours for joy and
strife

In the days that were thence to be
It was only a handful gathered in
To the little place of prayer,
Outside was struggle and pain and
sin,

But the Lord Himself was there;
He came to redeem the pledge He
gave

Wherever His loved ones be,
To stand Himself in the midst of
them,

Though they count but two or
three.

And forth we fared in the bitter
rain,

And our hearts had grown so
warm,
It seemed like the pelting of sum-
mer flowers

And not the crash of a storm;
" 'Twas a time of the dearest
privilege

At the Lord's right hand," we
said,

And we thought how Jesus Himself
had come

To feed us the Living Bread.

—Selected.

GOD CARES

God has a tender reason
For everything we face,
Just as each change of season
Makes earth a sweeter place;
For every night, a morning,
For every thorn, a flower,
His rainbow bright adorning
The silver of the shower.

Unfailing, comes tomorrow,
To work His will and tell—
God cares through joy or sorrow;
God lives, and all is well.

"Casting all your care upon Him; for He careth for you." (I Peter 5:7.)

AMERICA'S SHAME

America is a land where many blessings abound. For peace, for liberty of worship, and for higher living standards than other nations we all are thankful. But it is a land wherein there is much to shame it. Charles E. Gremmels, of New York, member of the Christian Business Men's Committee international, in a recent radio message called attention to following facts: that 3,000,000 children are born annually of drunken parents, that 100,000 high school students are addicted to the use of marijuana, with its disastrous consequences; that more than 700,000 young people under twenty-one are enrolled in America's growing criminal army. He stated that, whereas the divorce ratio was one out of thirty-three marriages in 1870, it was one out of five in 1938. And he said that last year America spent \$15,000,000,000 on crime, \$1,053,000,000 on movies, \$1,500,000,000 on tobacco, \$1,000,000,000

in beauty shops, \$400,000,000 on cosmetics but only \$2,600,000,000 on public education and \$3,500,000,000 on medical care. And all church expenditures of all religious bodies in 1936 amounted to just \$550,000,000. America has drifted far from God, the source of her blessings.—P. Evangel.

LOVE IN THE HEART

Even if we are beautiful of face, selfishness, disobedience, impatience, envy, vanity soon take the beauty away and leave the face hard, cold and loveless. Nothing retains beauty as being kind and helpful to all around. Even if you do not like many of those around you, help them the more, do more for them than you would for others. You will soon find your heart warming toward them and that the cosmetic of love is doing more for your own face in filling it with sweetness than could possibly be done with all artificial means; and further you will perceive yourself daily growing more like your Savior.

Now if we speak the truth, live upright in the

sight of God, and have love toward our fellowmen we will be living a foursquare Christian life.

DRAW NEAR TO GOD

It is impossible for us to be in fellowship with God without holiness in all the duties of life. These things act and react on each other. Without a diligent and faithful obedience to the calls and claims of others upon us, our religious profession is simply dead. To disobey conscience when it points to relative duties irritates the whole temper, and quenches the first beginnings of devotion. We cannot go from strife, breaches and angry words, to God. Selfishness, an imperious will, want of sympathy with the sufferings and sorrows of other men, neglect of charitable offices, suspicious, hard, censurers of those with whom our lot is cast will miserably darken our own hearts, and hide the face of God from us.

Fret not thyself because of evil men, neither be thou envious at the wicked.—Prov. 24:19.

LOVE YOUR FELLOWMAN

Every relation to mankind, of hate or scorn or neglect, is full of vexation and torment. There is nothing to do with them but to love them; to contemplate their virtues with admiration, their faults with pity and forgiveness. Task all the ingenuity of your mind to devise some other thing, but you can never find it. To hate your adversary will not help you; to kill him will not help you; nothing within the compass of the universe can help you, but to love him. But let that love flow out upon all around you, and what could harm you? How many a knot of mystery and misunderstanding would be untied by one word spoken in simple and confiding truth of heart! How many a solitary place would be made glad if love were there; and how many a dark dwelling would be filled with light.

SENTENCE SERMONS

It is a sad weakness in us after all, that the thought of a man's death hallows

him anew to us, as if life were not sacred too—as if it were comparatively a light thing to fail in love and reverence to the brother who has climbed the toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.

—George Eliot.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about the body the dying Lord Jesus, that the life also of Jesus might be made manifest in our body.—I Cor. 4:8-11.

Always finding fault with others indicates you have at least one fault of your own.

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead

more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.—Solomon.

The godly wise is more on his guard than the foolish sinner, though at times he slip. Better is a diamond with a flaw than a pebble without one.

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fibre of it. Purpose strongly, by the grace and strength of God, wholly to sacrifice this sin or sinful inclination to the love of God, to spare it not, until thou leave of it none remaining, neither root nor branch. Fix, by God's help, not only to root out this sin, but to set thyself to gain, by that same help, the opposite grace. If thou are tempted to be angry, try hard, by God's grace, to be very meek; if to be proud, seek to be very humble.

It is astonishing how soon the whole conscience begins

to unravel, if a single stitch drops; one little sin indulged makes a hole you could put your head through.
—Charles Buzton.

When the fight begins with himself a man's worth something.

Thoughtfulness makes friendships, and thoughtfulness keeps them.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 3—Matt. 23:1-39.
Oct. 10—Matt. 24:1-28.
Oct. 17—Matt. 24:29-51.
Oct. 24—Matt. 25:1-30.
Oct. 31—Matt. 25:31-46.
Nov. 7—Matt. 26:1-25.
Nov. 14—Matt. 26:26-46.
Nov. 21—Thanksgiving Lesson
Psa. 100 and 103.
Nov. 28—Matt. 26:47-75.
Dec. 5—Matt. 27:1-34.
Dec. 12—Matt. 27:35-66.
Dec. 19—Matt. 28:1-20.
Dec. 26—Luke 2:1-41.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 3—Joshua the New Leader.
Josh. 1:1-18.
Oct. 10—Crossing the Jordan. Josh.
3:1-17.
Oct. 17—How the Walls of Jericho
Fell. Josh. 6:1-21.
Oct. 24—Achan's Sin and Punish-
ment. Josh. 7:1-26.
Oct. 31—Joshua's Good Teaching.
Josh. 23:1-16.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostettler, Treasurer,
Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

- Nov. 7—Deborah and Barak's Vic-
tory. Judg. 4:1-17.
Nov. 14—The Call of Gideon. Judg.
6:11-40.
Nov. 21—Gideon and His Three
Hundred. Judg. 7:1-25.
Nov. 28—Sampson's Great Strength.
Judg. 16:23-31.
Dec. 5—Ruth and Naomi. Ruth
1:1-18.
Dec. 12—Learning The Bible
Through Our Parents.
Deut. 6:1-12.
Dec. 19—The Birth of Jesus. Matt.
2:1-11.
Dec. 26—Stories From Moses to
Ruth.

BIBLE MONITOR

Vol. XXI

November 15, 1943

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

Great God, as seasons disappear,
And changes mark the rolling
year;
As time with rapid pinions flies,
May every season make us wise.

Long has thy favor crowned our
days,

And summer shed again its rays;
No deadly cloud our sky has veiled,
No blasting winds our path
assailed.

Our harvest months have o'er us
rolled,

And filled our fields with waving
gold;

Our tables spread, our garners
stored!

Where are our hearts to praise
the Lord?

The solemn harvest comes apace,
The closing days of life and
grace;

Time of decision, awful hour!
Around it let no tempest low'r!

Prepare us, Lord, by grace divine,
Like stars in heav'n to rise and
shine;

Then shall our happy souls above
Reap the full harvest of Thy love!

—Israel Holdroyd.

In these few lines the poet expresses the thought of many of us as we contemplate another Thanksgiving season. With conditions existing as they are in the world we cannot but marvel that it is so well with us in temporal and spiritual matters. Surely it is in our time as it was in the days of Noah, "The wickedness of man is great in the earth—the earth is corrupt before God, and the earth is filled with violence." This fact should impress us to the extent that we should have continually in our minds the thought that our Lord has promised to return at just such a time. "But as the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37.)

It is indeed marvelous that in spite of the wickedness and depravity of human kind the Lord con-

tinues to bless us with bountiful harvests to supply our physical needs. Is not this indeed a proof of the great love and mercy of our God toward his wayward people?

The Psalmist David speaks of this goodness of God in an impressive way in these lines: "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." (Ps. 65:11-13.) In these lines the psalmist suggests that the earth, the vegetation, and the creatures that thrive thereon, appear to rejoice in the goodness of the God that created them and witness in a visible way to the glory of God. Those of us who till the soil no doubt recognize and appreciate more the work of God in connection with the crops of grain, the fruits of the earth and other foods for man and beast that come to us year after year. Is it not true with those of us who spend much time in the

fields with growing crops, in the woods with the trees and insect life, or in the pastures with our herds and flocks that all of these things of the earth seem to recognize and respond to the invisible power of a living God?.. Is it not true that all these things bear a continual testimony to a life giving, providential and sustaining power—the Alpha and Omega of the universe—the true and living God?

Is it not also true that with those of us who seriously consider life and its issues, that we cannot but recognize a power that has made us thus, and in whom "we live, and move, and have our being?" If we seriously meditate upon these truths and call to remembrance the providential care and sustaining power of our Maker over us in life thus far, even in perilous times such as this year has been, does there not well up within us a feeling of indebtedness, a feeling of gratitude, that calls for thanksgiving and praise to the One who loves us so?

As the rigors of another winter season approach, how grateful we should be

that the Lord has provided us abundantly with food for ourselves and our herds and flocks, and that we have shelter from the storms and cold. How indebted to our God we should feel for these things when we realize that millions of our fellowbeings in wartorn countries shall suffer and many of them perish this winter for lack of food and protection from the elements.

Might it not be true that we are enjoying these blessings and privileges because of the fact that we had God fearing forefathers who lived soberly, righteously, and godly in this world and kept the commandments, statutes, and ordinances of the Lord Jesus Christ? Indeed, it appears that we are reaping a harvest of care and protection under the shadow of the Almighty because men of God in years gone by were willing to sacrifice and suffer that they might keep inviolate the gospel of our Lord Jesus Christ. It was men of this type that kept the first Thanksgiving day and we today rejoice because of their conviction, courage and piety.

If we truly have thankful

hearts we will not only offer to God songs and prayers of thanksgiving but our lives will evidence day after day conduct and activity that shows forth the praises of our God. It would seem that inasmuch as we have been created in the image and likeness of our God, one of the best ways of witnessing for Him would be to maintain that image and likeness in our being through the purifying and saving power of our Lord Jesus Christ and promulgating his kingdom here on earth, that others might enjoy the blessings that come to the people of God.

NOTICE

We are running low in manuscript to fill the columns of the Monitor now and would appreciate the support of all who are interested in the "Faith once for all delivered to the saints." In these dark hours when men are groping for the light will we not make the best use of the opportunity that is ours to reveal Christ who is the true light of the world. May the Lord direct and bless all who contribute in this work. —Editor.

BIBLE MONITOR

West Milton, Ohio, Nov. 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

THE USE OF THE LORD'S PRAYER

L. W. Teeter

The prayer referred to is Jesus' teaching, as given in Matt. 6:9-13. The purpose of this article is to check the disuse of the Lord's Prayer, especially in public worship.

The Church of The Brethren has been noted for its use of the Lord's Prayer, in all of its principal services,

for over a hundred years—so far as we have record, and most likely dates back to its apostolic revival in 1708.

At the General Conference of the Church of The Brethren in 1805, consideration was given to it, showing that at that time it had been in general use, and that its use was being carefully guarded, as follows: "Concerning prayer (the Lord's Prayer) 'Our Father,' since some do not make the same expressions as given by the evangelists from the mouth of Jesus, it was considered that we should use the expressions according to the pattern of the doctrine of Jesus, our Master, and at the same time contemplate the meaning contained in these words, so that we may pray with the spirit and understanding of the heart, according to the mind of Christ, and in truth."

What is said here, as to the use of the Lord's Prayer, is very important. Some have objected to the frequent use of the Lord's Prayer, claiming that its use becomes too formal. If such a thing is possible, it is the fault of the one using it. Not entering into the spirit

and understanding of it, the prayer will not serve the purpose that Jesus meant it should, when he taught it.

Possibly I have thought more of the importance of praying the Lord's Prayer during the Great "World War" than ever before, because of its intense fitness to bring about the very things that the Eternal, Universal Father wanted, and which every human being in the whole world needed. To this end Jesus taught his disciples this prayer—a part of the Heavenly Father's will. Really, the "Lord's Prayer"—as it is usually called, or, we may say, "The Lord's Form of Prayer," which he taught his disciples to use when they pray, is the one only great international form of prayer in the New Testament. Every one of the millions of souls, inhabiting this great globe, may, if he will accept the conditions of the Eternal Fatherhood of God, use that form of prayer. Indeed, he should use it, because Jesus taught his disciples to use it. As their successors, we must also use it.

We have seen good outline, logical expositions, etc.,

of the Lord's Prayer, but let us look at it now, to see what it is to accomplish, by the simplicity of its own words.

"Our Father, which art in heaven." Here it is plainly implied, that if we pray this prayer, we must be children of God. We could not expect any blessing from him if we were not. God is a Spirit, but we could not worship him if we were not his spiritual children. (John 4:24.)

At this point I am impelled to make the following remark: In our church work we often insist on being united in our prayers, because we feel certain that we will the more surely prevail with God. I can not conceive how the individuals of this whole world could be more compactly united in prayer with each other, and the whole of them, individually, with the Eternal Father in heaven, the Omnipotent God, and with Jesus Christ, who once proved himself a Champion in overcoming the world (John 16:33), the Lord of lords, and King of kings (Rev. 19:33), and with the Holy Spirit, our present World Comforter, and Reprover of

its sins (John 16:7-11) than by the general use of the Lord's Prayer.

Here I must say, that I am overawed by the thought of what might have been accomplished, had the whole world been faithful and persevering in praying the Lord's Prayer, long before the late "World War," or even during it, if such universal prayer service had not prevented it. This might have been possible, as we shall see, in our further exposition of the "Lord's Prayer."

"Hallowed be thy name." This obligates us to live truly devoted to him, and to manifest holy reverence for him among all men, that they may also glorify him (Matt. 5:16). Really, we must live up to all the New Testament requirements, to hallow his name. This is not done by carnal warfare.

"Thy Kingdom come." This obligates us to do all we can to convert the world, to give the people life eternal—not to kill them with carnal weapons. Then will God cause his Kingdom to come.

"Thy will be done in earth, as it is in heaven." This obligates us to do his,

will, here on earth, ourselves first. Then we should use every means of grace he has given us, through Jesus Christ, to make "all nations" do his will on earth, as all do his will in heaven—not destroy the nations by the millions. That is not the way it is done in heaven.

"Give us this day our daily bread." This is an unselfish, neighborly petition. Notice that the Lord's Prayer is plural throughout. The first word is "our." In the four direct personal petitions are the words "us," "our," and "we." I am, therefore, not permitted to say: "Give me this day my daily bread," etc. Such would be my prayer—not the Lord's Prayer," and, justly, he would not answer it. But if I pray the Father to give Us this day Our daily bread, I really pray as much for all others as I do for myself. Then I am under obligations to use all proper means to provide my own supplies, and by economy and good conservation I may be able to help the Lord give "daily bread" to all others, for whom the Lord commanded me to pray.

"And forgive us our debts, as we forgive our debtors."

Just following the Lord's Prayer, Jesus names two very important conditions, that determine the answer to our prayer, every time we use it. If we have been forgiving others' trespasses, the Father will forgive us ours. If we have not forgiven others, and pray this prayer, we really pray the Father not to forgive us, because we pray him to do to us as we have been doing to others. Here, again, the frequent use of the Lord's Prayer will be a constant reminder of keeping within us, at all times, the spirit of forgiveness toward all others, that we may be sure that our Father in heaven will always forgive us.

"And lead us not into temptation, but deliver us from evil." We know, and our Father knows, that we are constantly exposed to some form of temptation, or are overtaken by some kind of evil, and that we constantly need his protecting presence.

Finally, let us review the practice of the Church of The Brethren in the use of the Lord's Prayer. Not many years ago it was quite unusual for any one to omit the use of the Lord's Prayer

in the opening or closing devotions of any regular public service, or at any special service, as at baptism, self-examination, election of officers, ordination of ministers, etc. In this practice the church in general was united. May I not say, it is still united in the same practice? General Conference, only, could change the practice, if a change were best, but she has not done so. Some brethren have taken upon themselves the responsibility of omitting the Lord's Prayer, contrary to the general practice of the church. To say the least of such a practice, it disappoints all those in the assembly who have been accustomed to the use of the Lord's Prayer.

Years ago it was the general order, in the opening and closing prayer service for one to lead in prayer, and another to offer the Lord's Prayer. In those years, the Lord's Prayer was never omitted in the opening or closing prayer service. Now, since, for some years, it has been more customary for only one to pray, closing with the Lord's Prayer, he should remember that the only difference between

himself and the rest of the assembly is the fact that he is the mouthpiece of the assembly, to express its present desires and needs, as best he can, including his own, to the Lord. Hence, under those conditions, it is important that the one who conducts the prayer service for an assembly, should close with the Lord's Prayer, as every one in the assembly has a right to expect. This will give the one praying the greater assurance of pleasing both the Lord and the assembly, and also avoid the unpleasant feeling of not having done his duty. Such a feeling detracts from the unanimity of an assembly prayer service. For my part, I should feel very uncomfortable, to conduct any assembly prayer service and purposely omit praying the Lord's Prayer. I would fear that I had not pleased the Lord, and disappointed many, —if not all—in the assembly, who had expected to join with me, either audibly or silently, in the Lord's Prayer. In fact, to be plain about it, I consider the Lord's Prayer by far the best part of a prayer service. All should bear in mind, as said above, that the Lord's

Prayer is intensely "plural" from beginning to end. It is, therefore, perfectly adapted to the use of an assembly prayer and should be so employed in both the opening and closing services of all assemblies, and in all other special prayer services.

And since we are commanded to "pray for all men," it is altogether proper to pray the Lord's Prayer in our private or closet devotions, especially because Jesus said: "Thy Father which seeth in secret shall reward thee openly." The Lord's Prayer should also be used in family devotions, having the children exercising in the same, for, besides all else, it has a very good influence over them.

Once I heard of a man who made no profession of religion, but he always repeated the Lord's Prayer as his grace at the table. A friend of his, knowing that he made no religious profession, asked him why he so used the Lord's Prayer. He replied that he did it for the sake of the good influence it had over his children.

I remember my first experience with the Lord's

Prayer at about the age of eight years. It was in a summer school, while using McGuffey's Second Reader. This had in it the Lord's Prayer, in the form of poetry. The teacher asked each of us to get a declamation. My selection was the Lord's Prayer in my reader. This I memorized, and in due time I recited it. While it was not, word for word, as it is in Matt. 6, yet it had in it the same general meaning. I must say here, that this, my juvenile experience with the Lord's Prayer, made a lasting impression on me. It filled me with solemnity, and brought to mind that it was from God in heaven, and that I must never, never trifle with it, or use it vainly. It also impressed me with the fact that I ought to pray this prayer daily, which I did, many times, before joining the church. One thing more. The use of the Lord's Prayer is always inspiring, if it is prayed slowly, thoughtfully deliberately.—Hagerstown, Ind.

Sel., Addie Olinger.

There is not a heart but has its moments of longing—yearning for something better, nobler, holier than it knows now.—Beecher.

THE SECOND COMING OF JESUS

“And ye shall hear of wars and rumors of wars; see that ye be not troubled.” (Matt. 24:6.)

I find so many anxious hearts in these troublous times. God does not want you to be troubled. Christians ought to know that these things must come to pass. God has His hand on the entire situation, and nothing can happen but what He permits. If God is permitting, let me look above the clouds and say, “Thank God, my Father rules the universe.” We have prayed, “Thy kingdom come, thy will be done.” Now when God is bringing about the coming of His kingdom, let us not be discouraged and troubled, but let us look up and rejoice, for our redemption draweth nigh.

“For nation shall rise against nation and kingdom against kingdom. . . . And because iniquity shall abound the love of many shall wax cold, but he that shall endure unto the end, the same shall be saved.” If Matthew had been writ-

ing today he could have given no more accurate picture of the conditions as they exist in our day. Wars and rumors of wars, nation rising against nation, Christians being persecuted, the church of Jesus Christ being attacked from every angle, the love of many waxing cold, until fathers and mothers will witness against heir own children, and children will betray their own parents in many countries today, even when they know it means death. Many will deceive and betray one another, and false prophets will arise. I suppose we have never lived in such a day as today, but he that endures unto the end, the same shall be saved.

The second coming of our Lord and Savior Jesus Christ is one of the central themes of the message of the church today. The disciples knew He was coming. They did not question that. They just said they wanted to know what the signs of His coming would be. They knew that Jesus Christ was to set up His kingdom on the earth. There was no question in their minds. There is no question in my mind, and there ought to be

no question in your mind as to the literal return of the Lord Jesus Christ to this earth, and of the establishment of His kingdom. There are ties that bind us nationally, and we do have respect for our government and those that are at the head of it—and it ought to be so—but when we look upon the entire system, all must crumple and fall, for one day the Lord, as King of kings, shall set up His kingdom on earth. Just as sure as Elijah removed the rubbish before he built the altar upon which to offer his sacrifice, just as sure as the rubbish was cleared away before Nehemiah built the walls of the temple, just so sure must the debris of the earthly systems be swept aside before Jesus Christ shall place His kingdom upon the earth. He will not build upon the foundation of the systems of this day. He will build upon the sure foundation.

Christ's Kingdom to Superceed All

The rock that Daniel saw out of the mountain without hands was Jesus Christ and His kingdom. The great statue represented all the

earthly kingdoms from the time of the Roman Empire to the closing age. That Stone struck the image and ground it to pieces until it became like dust. Then the great breath of God came and blew it away, and the Stone that was cut out of the mountain without hands became great, and filled all the earth. I am telling you this because you do not need to get your affections too much set upon systems, whether they be bureaucracies, democracies, dictators, communists, or fascists; one day the whole business shall be ground to powder and blown away, and Jesus shall set up His kingdom.

When the Lord shall set up His kingdom, nothing shall hurt or destroy. We know that this age must cease. The things we are building today are not permanent. Oh that I could break you loose from them. Sometimes when you build a house you are trying to build it for future generations. That is fine, but I do not want you to set your heart upon it. Don't you worry about things standing on and on. I read in the Bible of earthquakes that are

coming. As the temple in Jerusalem, not one stone shall be left upon another. God wipes it all clean, and we shall start all over again. Some folks ask if I think the present buildings will stand during the millennium. There are too many contractors who have cheated in building. They did not follow the specifications. They will not stand. God is going to clean house, and I am glad of it. God is going to purge and cleanse and purify the entire atmosphere. Even the air you breathe will be clean and the water you drink will be pure.

Time of His Coming Unknown

We do not know the day or hour when the Lord is coming back to the world again, and whenever a man sets a day he is wrong. That has been proven over all the years. Ever since Jesus said He was coming back again, some one has been telling exactly when it was going to be. They have all been wrong. Jehovah's Witnesses said that the world was coming to an end in 1914. Then they said it had come to an end and we did not know it. They proph-

sied later that if you lived until 1925 the undertakers would have to go out of business, but the cemeteries are being filled right along. It seems to me that after a person sets a date two or three times he would stop.

When I was in Washington in 1925, the Seventh Day Adventists set a day in February and said the Lord was going to return. Good government positions were given up. Folks sold their homes. Some of my people came to me very much agitated. They said, "Pastor, what do you think about all of this?" I said, "I have been looking for the Lord to come ever since I have been saved, but February 6th will be one day that He will not come." I knew the Lord would not satisfy those folks enough to come on that day. So, whenever you hear a man say he knows the day, you know he is wrong. "But of that day and hour knoweth no man." But the exhortation is that we should watch and pray, so that if He comes at noon, or night, or in the morning, we shall be ready.

A Spiritual Decline

The Bible teaches that in

the last days there shall be a great time of spiritual decline. I meet folks today who say everything is getting better; better education, more churches, more hospitals, we are more humane, etc. I do not believe any such thing. I know the world is getting ore greedy and selfish and godless every day. The Bible says many shall fall away. That does not mean the world, but it means right here in the church. Some folks, in talking about the falling away, says, "Look at the beer parlors, gambling dens, and Sabbath desecration." The world does those things, but the falling away is in the church. Preachers fall to where they will put on plays in their church and charge admission to get in. They allow bingo parties. They fall to where they deny the virgin birth and miraculous power of the blood. They deny this marvelous experience of the new birth. Church members fall until the family altar is gone and the Bible is set aside. Church people can bring out card tables and play cards right in their homes. Church members go to the movies, use tobacco

and claim to be Christians. That is the "falling away" that is taking place. I know I seem a little hard along this line, but I am interested in your going to heaven.

The Christian Duty

There has to be a house-cleaning. We who love God and wait for His appearing have to rise above these things and be on a higher plane if we are going to be ready when He comes. The Bible says, "The love of many shall wax cold." They will be right in the church, and instead of loving their brother and loving the gospel and working together, they will try to tear down all the time. We have some folks who never seem to have a constructive thought. They never seem to be any help at any time. They seem to feel as if God has called them to do nothing but hinder. They can be cruel, cold, unfriendly and unchristlike. We get in the church and preach and cry and sing and pray and do what we can to get a sinner converted, and then it looks as if some of us just try to pull him to pieces and get him to backslide. If they are worth a bucket of tears

to get them saved, they are worth a barrel of tears to keep them saved.

The love of many will wax cold. Sin will abound on every hand. Many will be deceived. The church will lose sight of His soon coming. There is much to attract us today. There is a call for you to come here and go there. If the devil can get you to waste your time and your talent, he is just laughing about it. I have tried to get folks not to do that. I have tried to exhort them to put their time and money into channels where it will be of some use to God. If the devil can get you to waste your time and energy, following after a will-o-the-wisp, he is perfectly satisfied. I want to see us make a united effort. I want to see us pull together to do the will of God.

Sel., Lucy Klepinger.

DRIVE THE EVILS OUT OF THE CHURCH

Mrs. H. S. Grubb

Since I am a Christian I have a great desire to work for my Saviour and my God

who saved me from terrible sin. I also am so full of God's love that I have a great desire to rescue sinners from the terrible suffering which awaits them, if they do not repent and turn to God and Christ Jesus for salvation. I know to that God, Christ Jesus and our Holy Spirit are terribly grieved over the way many churches have left God out of their service and gone after the things of the world. I have a great desire to do as Jesus did when He was here on earth, when He drove the money changers out of the temple, though we have more evils to drive out of the church in these days.

Now I am not condemning God's church, I only want to condemn all the evils that some evil persons ruled by the devil are bringing into the churches and deceiving some who would be God's children. It is the duty of all God's children to drive out of our churches all things which are displeasing to our loving Father God. Also we should strive to save God's children who are about to be deceived and work hard to save all sinners that we can. If I were

a preacher I would go and preach in as many churches as would let me, and urge or plead with them to drive out all the evils in their churches. As it seems now that I can not go and preach I shall do all that I can for my Savior and my God, I surrendered all to Him, to be used of Him. How can preachers who know even a little of the Bible be idle when all these things are going on in the churches which dishonors God and weakens their faith. God has work for each one of us to do even the least of us.

What will happen if we neglect to do our work? We surely will have regrets, even though we know we are not saved by works, for we are saved by grace, yet when we are saved we desire to work for our Lord, and He desires or wants us to be useful in His service, God needs us to work for Him in these days as the harvest seems to be ready and the labourers are few. I believe the time is short for us to work, therefore we should not lose any time. When Jesus was here in the flesh He said, "The harvest truly is plenteous but the labourers are few, pray ye

therefore the Lord of the harvest that He send forth labourers into His harvest. (Matt. 9:37-38.) The same is true today and we must pray earnestly and work.

Roanoke, Va.

THOSE FIVE BOTTLES OF WINE

A lady in the North of England said that every time she got down to pray, five bottles of wine came up before her mind. She had taken them wrongfully when she was a house-keeper, and had not been able to pray since. She was advised to make restitution.

"But the person is dead," she said.

"Are not some of the heirs living?"

"Yes, a son."

"Then go to that son and pay him back."

"Well," she said, "I want to see the face of God, but I couldn't think of doing a thing like that. My reputation is at stake."

She went away, and came back the next day to ask if it would not do just as well to put that money into the treasury of the Lord.

"No," she was told, "God

doesn't want any stolen money. The only thing is to make restitution."

She carried that burden for several days, but finally went into the country, saw that son, made a full confession and offered a five-pound note. He said he didn't want the money, but she finally persuaded him to take it, and came back with a joy and piece that made her face radiant. She became a magnificent worker for souls, and led many into the light.

My dear friends, get these stumbling stones out of the way. God does not want a man to shout "Hallelujah" who doesn't pay his debts. Many of our prayer meetings are killed by men trying to pray who cannot pray because their lives are not right. Sin builds up a great wall between us and God. A man may stand high in the community and be a member of some church "in good standing," but the question is, how does he stand in the sight of God? If there is anything wrong in your life, make it right.

Selected from D. L. Moody by Marion Roesch, La Junta, Colo.

NEWS ITEMS

MECHANICSBURG, PA.

Bro. Otto Harris came to us the 26th of September for our series of meetings. He certainly did preach the word to us. We had fairly good attendance considering the gasoline and tire situation.

There was none added to the church, but will say we all enjoyed the services. We closed the meeting with our love feast.

May we all pray for Bro. Harris that the Heavenly Father will give him strength and power to preach God's word for many years to come, is our prayer.

Harry L. Junkins, Cor.

SWALLOW FALLS, MD.

We the members of the Swallow Falls Dunkard Brethren church met in regular quarterly council Saturday evening, September 26th. Meeting was opened by singing, scripture reading and prayer.

Our Elder, Bro. W. A. Taylor, took charge of the meeting. The minutes of the previous meeting were read and accepted. As the time for the church and Sunday school officers were elected as follows officers for the year had expired new officers were elected as follows: Foster Shaffer, treasurer; Z. L. Mellott, church clerk; Foster Shaffer, Sunday school superintendent; Z. L. Mellott, adult teacher; Ruth Snyder, intermediate teacher; Ethel Taylor, beginners teacher; Homer

Mellott, Sunday school secretary, and Ruth Snyder, Bible Monitor correspondent.

The little business that came before the meeting was disposed of in a Christian manner.

One member, Bro. Charles Has-kill, has been quite ill for some time. May we request the prayers of the faithful in his behalf, and also in behalf of the little band of members at this place. We realize more and more in these trying times the need of the prayers of the faithful.

Ruth M. Snyder, Cor.

GOSHEN, IND.

On October 18th our series of meetings began with Bro. Henry Besse of Uniontown, Ohio, as our evangelist. Bro. Besse labored earnestly in His service for two weeks, closing the service October 31st. He taught the word of God in a kind, impressive way, we trust so impressive that those unsaved cannot resist the pleading of our Heavenly Father very long, but will soon surrender their lives to the Master's service as a number were so near, may they realize "almost is lost."

As an immediate result eight souls were willing to come unto Him and were baptized after the forenoon service, October 31st. Bro. George Replogle did the baptizing.

May our prayers go out in behalf of these babes in Christ and for our Bro. Besse that his life may prove a blessing and be the means of leading many souls to Christ, as he is young in years we pray he may continue faithfully and humbly at the foot of the cross and that his

association with those with whom he comes in contact may be an incentive to win others to Christ.

These meetings are history, but may they live on in years to come.

Sarah E. Yontz,
R. 2, Shipshewana, Ind.

PLEASANT RIDGE

The Pleasant Ridge congregation held their quarterly council August 14th. Bro. Vern Hostettler opened the services by reading the 8th Psalm.

Elder D. W. Hostettler lead the meeting. The report of treasurer and clerk was read. Not much business came before the meeting.

We decided to hold our Harvest meeting August 29th, which was largely attended.

Bro. Arthur Rice was our evangelist in a two weeks' meeting. The attendance was good. One young man was received by baptism. We closed our meeting with the love feast. On account of sickness and the gas situation the attendance was not as large as usual.

May we all pray to have a closer walk with our Savior, so if we are called from time into eternity before another communion service, we might be prepared to go.

Henry A. Throne, Cor.
Pioneer, Ohio.

SHREWSBURY, PA.

The Shrewsbury congregation met in regular council October 18th, at 7:00 p. m. with Elder J. L. Myers in charge. Song No. 23 was sung, after which D. K. Marks read Eph. 4:1-15, and led in prayer.

Two letters were granted, treasurers' reports were read, decided to buy three dozen hymnals, arrangements for love feast was made, and balloted for an evangelist. Sang song No. 599 and were led in prayer by the writer, sang No. 331 and were dismissed.

Since our last writing we had a two weeks' series of meetings, September 12-26, with L. B. Flohr evangelist. One who had wandered away from the fold, stood singifying the she wanted to have a closer walk with God. We feel that the church was built up, for Bro. Flohr surely preached gospel sermons.

MECHANICSBURG, PA.

The Dunkard Brethren congregation held our love feast October 9th, starting at 10:45. Our Elder, J. H. Smith led the devotional service, read a scripture in Ephesians and led in prayer, then Elder Oscar Mathias of Bethel congregation took charge of the service reading Rom. 13. Elder Ray S. Shank spoke on the first verse of Romans, closing prayer by Elder B. F. Lebo.

At 2 o'clock meeting was called again. Bro. James Kegeries from Bethel congregation lead the devotional service, using Rom. 10, and led in prayer, then Elder Addison Taylor of Swallow Falls, Md., preached from the 24th chapter of Matthew, followed by Elder A. G. Fahnestock from Lititz congregation. Bro. Otto Harris from antioch, W. Va., read I Cor. 11 and spoke thereon, then Elder A. B. Rice spoke on the Examination service followed by Elder A. G. Fahnestock spoke from the 17th and 18th verses. We were dismissed to get ready for the

Lord's Supper.

At 6:45 we were called together to surround the tables, 93 in number with Elder Taylor officiating.

Sunday morning October 10th at 10 o'clock we met again for Sunday school. Reading of the 5th chapter of Job by Ord Strayer of Vienna, Va. Attendance was 121.

Elder Roscoe Reed of Roanoke, Va., read the 8th Psalm and led in prayer. Elder Ord Strayer took for his text Isa. 26. Next Eld H. E. Demuth from Waynesboro spoke on "Faith." Elder Reed spoke on the same. Last speaker was L. B. Flohr of Vienna, Va., from Matt. 12:34, then the closing prayer by Bro. Taylor.

May God's richest blessings be with us all is what we ask in Jesus' name.

Harry L. Junkins, Cor.
York Springs, Pa.

MECHANICSBURG, PA.

We opened our council meeting by singing No. 156. The scripture was read by Elder Ray S. Shank, using Eph. 4:1-15. Elder B. F. Lebo led in prayer, then our elder, J. Harry Smith, took charge. Two letters were received. We are glad to have them with us.

The deacons made their report of the visit and found everything well. One request was that our members be admonished or more preaching on nonconformity and plainness of dress.

Plans were then made for our love feast for October 9th and 10th. Closing prayer by our elder, J. Harry Smith.

Harry L. Junkins, Cor.,
R. 1. York Springs, Pa.

NOTICE—NEW PORT RICHEY, FLORIDA

Some of our Dunkard Brethren are planning on coming to locate here and others just for the winter. We plan, the Lord willing, to hold a two-day love feast and have the promise of a nice plain church house to use for this purpose with all equipment—audience room, nice kitchen and dining room and tables for the communion service. If any others are planning on coming by train, bus or otherwise, and will write us, we will try and meet you at Tampa or here and do what we can for you. And if younger folks come and want work there is plenty of jobs to be had. Several have manifested an eager interest in our faith and especially to attend a love feast. We are joyfully looking forward to fellowship of those of this faith. Pray that the Holy Spirit may guide us and that souls might be brought into the kingdom through this effort.

The date of the communion will be announced later. As yet no preacher has promised to come, will some one volunteer to help us?

Bro. and Sister Clark C. Myers,
New Port Richey, Fla.

DALLAS CENTER, IOWA

On September 30th, Bro. Ebling from Bethel, Pa., came to the Dallas Center church for a revival meeting. He gave us fifteen forceful messages. He preached the word in an appealing manner with a concern for lost souls. There was a good attendance throughout the meetings.

We will give some thought from

the messages. The first one was on the "Greatness of God's Love," which cannot be measured. It is an abiding love.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ." "Thanks be unto God for His unspeakable gift," Jesus Christ, in Him alone we can have victory. It is worth fighting for. It will not last for just a short time like world victories, but will last throughout eternity.

When Jesus was twelve He was lost to His parents after a day's journey. Have we lost Him or do we have Him close to our side? We must keep in close touch with Him or we lose Him.

We have a glorious gospel with good news of salvation. It is good news to have a Savior by our side all through life and when we are dying. He does not want reformation but regeneration so we will enjoy the good things of salvation. The Christian life is a happy one and our joy should be full.

Too many prayers do not have the Spirit in them. It takes our whole being to pray. It means the unloading of temporal things and of self to be in an attitude of prayer.

Jesus shall come again personally. It will be a glorious coming. Those who claim Him Master and Lord of all, shall not fear His coming. We will be looking forward to that meeting because we love Him.

We were glad to have so many visiting brethern and sisters with us during our Love feast and for district meeting. There were several from Kansas and others from Missouri, Minnesota, and Illinois.

On Saturday morning services be-

gan at 10:30. Bro. Ebling opened the meeting and Bro. Jamison preached on "The Tests of Life." Paul and Silas were tested and put in prison. God permits us to suffer when in the path of duty. Abraham was tried. He permits temptation to come to us to try our faith. Bro. Ebling followed on the same subject. He said Abraham had such faith in God so that when he was tempted God made a way of escape by providing a ram. If we have such faith He also will make a way of escape through prayer, when we are tempted.

Bro. Ebling opened the afternoon service with Psa. 91. Bro. Jamison had charge of the examination service and read I Cor. 11. He said many are spiritually sick and sleep because we do not examine ourselves and get right with God. Bro. Ebling followed by saying when Paul was converted he turned clear around and went in the opposite direction.

The love feast convened in the evening with Bro. Ebling officiating.

Sunday morning after Sunday school Bro. Jamison preached on "Earthly and Spiritual Riches." Bro. Ebling took his message from Mark 4:35 to end of chapter. The disciples thought "what manner of man is this, that even the wind and the sea obey Him." So can we say "what manner of man is this to calm our troubled hearts and bring peace to us." Let us choose the companionship of the Savior first of all. If we choose Him as our partner He will always be near.

Bro. Jamison preached on "Steadfastness" Sunday afternoon. Then Bro. Kyle Reed from CPS Camp Terry, Mont., gave us an interesting talk on camp life. He told us about

their work and about their educational, social and religious activities. It gave us a better idea of how we should pray for the boys in camp.

Sunday evening Bro. Ebling gave us a message from Matt. 7:13-14, on "Two Ways." The visiting ministers were still with us on Monday evening. Bro. Ebling impressed upon us that we should follow Christ. On different occasions he told others "Follow Me," "Follow thou Me." We should not be like Peter, who wondered what the other person would do, but follow Christ.

All through these meetings we have feasted on spiritual food. God's presence was felt in our midst. We are encouraged to press on with a greater determination than ever to live wholly for Christ and to seek precious souls for Him. We thank God that He has answered prayer in different ways through the meetings. One precious soul chose to follow Christ taking Him as her Savior. We pray that she may always be a witness for Him.

Pray that we may prosper in the Lord's work and always obey Him.
Ethel Beck, Cor.

OBITUARIES

JACOB W. STINE

Jacob W. Stine of Pleasureville, Pa., died October 11, 1943, after a year's illness of apoplexy, having a second stroke about a week before he died, aged 58 years, 3 months and 14 days.

He was married to Mary Mum-
mert July 15, 1916. To this union

two children were born, who died in infancy.

He was a member of the Shrewsbury Dunkard Brethren church, having transferred his membership from the Church of The Brethren a few years ago.

He is survived by his wife, a stepson, two brothers and two sisters.

Funeral services were held from the Etzwiler Funeral home, York, Pa., in charge of Elder J. L. Myers of Loganville assisted by J. S. Stambaugh, pastor of the Pleasureville U. B. church. Interment in Codorus cemetery near Loganville.

C. M. Stump, Cor.

IDA ELIZABETH BEERY

Daughter of John and Elizabeth Heisey, was born near Union, Montgomery county, Ohio, on February 15, 1869. She departed this life on October 18, 1943 at the age of 74 years, 8 months and 3 days. Her entire life was spent in this vicinity.

In the year 1892 she was united in marriage with Daniel Harvey Beery with whom she shared the burdens, sorrows, and joys of life for over fifty years. Their occupation being farming, in which they were successful.

To this union was born three sons, Ezra and Lawrence of Union, Ohio, and Cleo of Parsons, Kansas.

About the year 1908 she was converted and accepted Christ as her Savior, uniting with the Salem Church of The Brethren and leading her loved ones into the church, where she lived faithful until the year 1928 when she transferred her membership to the Englewood Dunkard Brethren church, where she remained true to her baptismal

vows unto death.

She was a kind, loving companion a mother, a good housekeeper, a hard worker, and always concerned about the welfare of her loved ones, neighbors and friends. Especially interested in the work of the church.

Two weeks ago she was stricken with a kind of paralysis that gradually grew worse. Realizing her condition, she called for the anointing by the elders of the church and resigned herself to the will of the Lord. Shortly after this she lapsed into unconsciousness and lingered with us until the evening of the 18th, when as the hours of darkness approached, her soul peacefully took its flight.

She is survived by her companion and three sons, eleven grandchildren, three sisters, Mary Shelly of West Milton, Ohio; Anna Warner of R. 1, Dayton, Ohio; and Alice Arnett of Phillipsburg, Ohio; also two brothers, David Heisey of R. 1, Union, Ohio, who departed this life thirty-six hours later, and Ora Heisey of R. 4. Bradford, Ohio, and a host of neighbors and friends who mourn her departure. Three brothers and one sister preceded her in death.

Funeral services were held in the Englewood Dunkard Brethren church in charge of Elders J. P. Robbins, L. I. Moss and Lawrence Kreider, with burial in Fairview cemetery near by.

MOTHER HAS FALLEN ASLEEP

Mother was tired and weary,

Weary with toil and with pain.
Put by her glasses and rocker;
She will not need them again.

Into heaven's mansions she's entered,

Never to sigh nor to weep.
After long years with life's struggles,
Mother has fallen asleep.

Near other loved ones we laid her,
Low in the churchyard to lie.
And though our hearts are nearly broken

Yet we would not question why.
She does not rest 'neath the grasses,
Though o'er her dear grave they creep,
She has gone into the heavenly kingdom;
Mother has fallen asleep.

Rest the tired feet now forever;
The dear wrinkled hands are so still.

The blast of the earth shall no longer

Throw o'er our loved one a chill.
Angels through heaven will guide her,

Jesus will still bless and keep.
Not for the world would we wake her.

Mother has fallen asleep.

Beautiful rest for the weary,
Well deserved rest for the true.

When our life's journey is ended
We shall again be with you.

This helps to quiet our weeping,
Hark! angel music so sweet!

He giveth to His beloved,
Beautiful, beautiful sleep.

A VIRTUOUS WOMAN IN THE HOME

Mary Cashman

Prov. 31:10 says, "Who can find a virtuous woman,

for her price is far above rubies." Speaking of the virtuous woman in the home would mean Mother. The greatest privilege of a woman is to be a mother. Being a virtuous mother, she will love her husband, strive to please and help him in every way she can. She will be as God planned, "an help meet for him."

She will love her children and teach them to do good and to love God. She will strive to make the home attractive and peaceful, so that her children will not want to seek enjoyment elsewhere. She will be a companion to her children, sharing their sorrows and disappointments as well. The children will want to share their secrets with such a mother. She will always be ready to help them in any way she can.

It is sad to find many married women in this day and age that do not even care for their children. They would rather have a little dog in their arms, or those that have children and are too busy trying to please someone else's man, or care more for their card parties, beer gardens, smoking, drinking and haven't time to

bring up their children and train them the way they should go. When some of these children grow up we find them doing the same as Mother, or find their sons in prison. A story is told of a boy who was in prison. A minister had been asked by the boy's mother to take him her picture. The minister went to visit the boy and gave him his mother's picture. The boy looked at it a long time and said, "Yes, I suppose some of those grey hairs are because of me, but take her picture back to her; for I learned to play my first game of cards at Mother's table, I took my first drink at Mother's table, and now I am here for 15 years." What a sad picture because of an unfaithful mother!

A minister quoted these words: "If bridge games, drink, etc., are sown in the home, you are going to reap a crop of gamblers."

A virtuous mother will also point out moral dangers to her children. It certainly is not necessary to wait till children become a certain age before telling them facts about life. The proper time to tell them is when they start to ask questions.

Some children will ask questions when quite young, such as, "Mother, where did I come from?" or "Mother, did a great big bird bring little baby sister, or did he just let her here because she had no place else to go?" You will find many mothers telling little children lies to cover up these facts, and in the end it certainly does not pay to lie, because children will find out in some other way which will not be as pure and fine as you could have told them. Children, no matter if only 4 or 5 years of age will never forget mother telling lies. Keeping these facts from children or grown sons and daughters is many times their downfall. Who is to blame?

Virtuous mothers will also live and dress modestly and teach their children to do the same. I Pet. 3:4 says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Also

in I Tim. 2:9 we find these words: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works." We find many professing mothers keeping up with this world's outlandish styles. You would never know them to be Christians until you see them in some church; then about the only reason for their going is to show their clothes. You will find their children dressed just about the same.

A Christian mother's prayer will be ascending to the Throne daily for His guidance in whatever the task may be.

I suppose many women will call this kind of mother "old-fashioned" because they still cling to the old-fashioned ways in keeping on loving husband and children. If the great morning of judgment finds these mothers' souls without blemish of sin, how much do you think it will matter how queer and old-fashioned they have been?

These words can truly be

said of a virtuous mother:

What a friend we have in Mother,
Who will all our secrets share;
We should never keep things from
her,

Tell her all and she'll be there.
Oh, what tender love she giveth
When in sorrow or despair.
Tell her gently, whisper softly,
She will listen, she'll be there.

When her eyes have closed in
slumber,

Gently kiss her icy brow,
Fold her hand upon her bosom,
She will rest in Heaven now.
When your days are dark and dreary
And your cross is hard to bear,
Do not let your memory fail you,
Think of Mother, she'll be there.
—Selected.

ADULT SUNDAY SCHOOL LESSONS

Oct. 3—Matt. 23:1-39.
Oct. 10—Matt. 24:1-28.
Oct. 17—Matt. 24:29-51.
Oct. 24—Matt. 25:1-30.
Oct. 31—Matt. 25:31-46.
Nov. 7—Matt. 26:1-25.
Nov. 14—Matt. 26:26-46.
Nov. 21—Thanksgiving Lesson
Psa. 100 and 103.
Nov. 28—Matt. 26:47-75.
Dec. 5—Matt. 27:1-34.
Dec. 12—Matt. 27:35-66.
Dec. 19—Matt. 28:1-20.
Dec. 26—Luke 2:1-41.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 3—Joshua the New Leader.
Josh. 1:1-18.
Oct. 10—Crossing the Jordan. Josh.
3:1-17.
Oct. 17—How the Walls of Jericho
Fell. Josh. 6:1-21.
Oct. 24—Achan's Sin and Punish-
ment. Josh. 7:1-26.

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
Taneytown, Md.
L. B. Flohr, Vice Chairman,
Vienna, Va.
Theo. Myers, Secretary,
North Canton, Ohio.
Roscoe Q. E. Reed, Treasurer,
Roanoke, Va.
J. Harry Smith,
Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
Goshen, Indiana.
J. Harry Smith, Secretary,
Mechanicsburg, Pa.
D. W. Hostetler, Treasurer,
Montpelier, Ohio.

General Mission Board

Howard Surbey, Chairman,
North Canton, Ohio.
Harry Andrews, Secretary,
Empire, Cal.
Ray S. Shank, Treasurer,
Mechanicsburg, Pa.

Oct. 31—Joshua's Good Teaching.
Josh. 23:1-16.
Nov. 7—Deborah and Barak's Vic-
tory. Judg. 4:1-17.
Nov. 14—The Call of Gideon. Judg.
6:11-40.
Nov. 21—Gideon and His Three
Hundred. Judg. 7:1-25.
Nov. 28—Sampson's Great Strength.
Judg. 16:23-31.
Dec. 5—Ruth and Naomi. Ruth
1:1-18.
Dec. 12—Learning The Bible
Through Our Parents.
Deut. 6:1-12.
Dec. 19—The Birth of Jesus. Matt.
2:1-11.
Dec. 26—Stories From Moses to
Ruth.

BIBLE MONITOR

Vol. XXI

December 1, 1943

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHEN HEAVEN COMES CLOSE

We sometimes cannot understand just why we must pass through some of the experiences that are ours here in this world. Somehow, with most of us, there are so many duties, responsibilities, burdens and cares, and in connection with these we have so much sorrow, trouble and grief that at times one wonders why life must be thus. We often think how much nicer it would be if we could go through life without these responsibilities and unpleasant experiences. But, in meditating on this matter in connection with the inspired scriptures our eyes are opened that we can behold life and its problems in a different light.

To live a Christian life in a world of sin is no easy

matter and it involves labor, and perseverance in soberness, and godliness that taxes our strength and energy physically, mentally and spiritually. The true Christian life is one in which our being becomes a "Living sacrifice, holy, acceptable unto God." (Rom. 12:1-2.) One of the sacred writers tells us "The whole world lieth in wickedness," and with injustice, immorality, vulgarity, vice, hatred and violence abounding all about us it takes a continual and aggressive effort to maintain our integrity and carry out our mission on earth in a successful way.

There is a reason for all of these experiences that we have in this life as Christian people. It is by these that our God is able to demonstrate that his power is greater than the power of the adversary. When

Christian people are tempted and overcome the temptations, they are proving to the world that God's power is greater than the power of the tempter. When they bear heavy burdens successfully they are proving to the world that God gives his people strength to bear any burdens that life may demand. When they pass through seasons of great distress, sorrow and grief and retain their integrity and faith in God they are proving to the world that the grace of God is sufficient for every need.

Then to, through these burdens, sorrows and troubles our Lord can draw his people nearer to him and reveal more fully his plans for us in this life and in the world to come. Somehow, grief and sorrow have a way of drawing us nigh to God and making his promises a reality to us. In thinking along this line one of the inspired writers made this inspiring declaration: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. "While we look not at the things which are seen, but at the things

which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:17-18.)

In this reference the writer points out to us how these troubles of life have a way of changing our vision of things temporal and eternal. These afflictions and sorrows are but of a short duration and to patiently endure them is to increase greatly our glories in the other world. Our apparent losses here add to the glories of the other world and inspire us the more to strive more zealously to enter the joys of the eternal realm beyond.

This was the experience of the writer recently in the loss of a Christian mother who was suddenly called to the other shore. A certain poet expresses our feelings in a beautiful way in these lines:

When Heaven Comes Close

There was a time when Heaven
Seemed so very far away,
A strange, mysterious glory land—
My thought of yesterday;
But since the loving Master
Has beckoned one so dear,
I somehow feel that Heaven
Is hovering very near.

It seems to me that as I stand
 And gaze afar —
 Into the deep'ning dark of night,
 Each little star
 Must know about my loss,
 Must understand—
 So sends its cheer
 To strengthen heart and hand.

I do not grieve for her,
 Nor cry against the fate
 That drew my loved one
 Through the great Death-gate;
 But oh, there is a loneliness,
 So very deep and still,
 That nothing earthly
 Seems to satisfy, or fill.

Just then it is that God, I'm sure,
 comes close to me,
 He touches my poor blind eyes,
 That I might see
 Beyond the earthly mist,
 Where weak and frail things are,
 Into that Land of Perfectness,
 Where naught can stain or mar.

And in my fancy I can see
 My dear one there,
 Rejoicing in the beauties of a land
 Divinely fair,
 So happy in the earning
 Of the Master's praise;
 Ah, then my heart grows lighter,
 I can smile, and face the days!

May the Lord help us
 have a clearer vision of life
 here and the eternal world
 beyond that we may strive
 more earnestly to win the
 crown of righteousness that
 fadeth not away so that
 some day we may join that
 innumerable company, the
 redeemed of all ages, and re-
 joice with loved ones gone

before in the unspeakable
 joys of the other world.

SOME QUESTIONS TO THINK ABOUT

Sarah Yountz

Why do some people con-
 tinually see the faults in
 others and are blind to the
 good in the same people?

Why do some dress per-
 fectly in order but fail to
 bridle their tongue and say
 such ugly things yet think
 they themselves are Chris-
 tians? Read James 1:25.

Why will some rail
 against a small evil and yet
 they consider it all right to
 drive an expensive car and
 ignore traffic rules?. Read
 Matt. 23:24.

Why is it so hard for
 people (or brethren) to ask
 forgiveness or forgive?
 Read Matt. 6:15-15.

Why do some of our min-
 isters continue to use the
 name of any church to
 speak disrespectful of the
 same in their sermons? In-
 telligent listeners will know
 who you refer to, and they
 need not wound some heart
 present and send them
 farther away, why not love
 their souls, we can still

BIBLE MONITOR

West Milton, Ohio, December 1, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

stand firm and steadfast.

Why do people get too tired to attend Sunday services, but are able to work Saturday and Monday, but must rest on the Lord's Day by staying at home?

Why do we allow natural or fleshly things come first and spiritual last?

Why do we have evangelists to come to our congregations, then the home ministers use perhaps half of his time or more, compelling him to cut his sermons short or hold the

people too long—why not read a scripture then have prayer and give the balance of the time to the evangelist?

Why are some folks so strict on dress yet pull some dishonest deal, others are miserly possessing sufficient of this world's goods yet make a poor story? Other people don't see their dress as much as their deeds, only think its a wolf in sheep's clothing. Deeds, talk, and dress are read before the public, each have their place in a Christian's life, not just one.

Why is it some individuals must have their way or trouble arises? Are they always right and everybody else wrong?

Have we passed from death unto life because we love the brethren, do we really? Or are we still dead (in sin)?

Should we agree with the majority yet within our own hearts we feel its wrong, yet to be submissive to the church we yield in order to not act contrary?

Should parents watch their children's conduct through preaching services?

Why do individuals persist in whispering or talking

during the Sunday school hour, when unnecessary, not always young folks or children? Even if it is on the lesson isn't it very annoying to the teacher and others?

Did not Christ tell Peter to feed the sheep more often than he did the lambs? Why? As a rule the lambs will follow the sheep. Did he not say, "Follow Me?" Didn't he prove an unexcelled leader?

Would to God that we could all conquer "self" and only by His help and our desire can this be obtained and it is a life-long job, no man can tame the tongue, but but God can if we will give Him control. In this testing time may we come to Him more and more, examine ourselves as we are commanded and be a blessing and help some one each day and ask ourselves this question, "Can the world see Jesus in me, in my walk, talk, conduct and appearance?"

Goshen, Ind.

If you want to serve your race, go where no one else will go, and do what no one else will do.—Mary Lyon.

SEARCH THE SCRIPTURES

L. I. Moss

I have read the three articles in the Monitor that the editor referred to in the last issue. I shall not give my views in the Monitor. I think all three are wrong in some points. They all took the expression Christ used some time before His trial.

The following texts tell us what actually happened. Read these and any one wanting my views I will give them. Luke 23:57-56; Luke 24:1-10; Mark 15:42-47; Mark 16:1-2; Matt. 27:57-66; Matt. 28:1-2; John 18-28; the whole of John 19. Eldorado, Ohio.

DECEIVING SPIRITS OF TODAY

By J. L. Stauffer

Beloved, believe not every spirit, but try the spirits whether they are of God. (I John 4:1.)

The Holy Spirit through the apostle John warns against false spirits. If the warning was necessary in

John's day, we can be sure that twenty centuries of Satanic influence in the world has not improved the age, or lessened the need for caution in the midst of many voices of the day. Discernment and testing of spirits to see whether they be of God is a vital precaution. That which is of God, exalts and magnifies God. That which is of men or demons, exalts man and discredits God and His Word.

The first clear reference in the Word of God to deceiving spirits is found in the history of Israel during the days of Ahab. (I Kings 22.) Ahab's way was contrary to the will and Word of God. (I King 21:25-26.) The king had gathered around him four hundred prophets who with one voice assured him of victory if he would go to battle against the Syrians at Ramoth-Gilead. Jehoshaphat, king of Judah had been secured as an ally. He was a godly man and sought the will of God, but had implicated himself in an embarrassing situation with his alliance with Ahab. (II Chron. 19:1-2.)

The narrative suggests that Jehoshaphat discerned

a serious lack in Ahab's prophets, for he asked whether there was another prophet of the Lord of whom he might inquire. Ahab promptly informed him there was one by the name of Micaiah, "but I hate him; for he never prophesied good unto me, but always evil." (II Chron. 18:7.)

Micaiah was brought in. He gave the same assurance as Ahab's prophets, but Ahab discovered that it was not his real message. The king urged him to give the message he had received from the Lord. That proved to be a prediction of doom. Micaiah told of a vision in which a "lying spirit" stood before the Lord and assured the Lord that he could accomplish the overthrow and destruction of Ahab by becoming a "lying spirit" in the mouth of all of Ahab's prophets.

Ahab was displeased by this revelation and determined to thwart the prophecy by disguising himself as a common soldier, hoping thereby to escape the predicted doom. He was altogether unsuccessful. Micaiah was insulted also and smitten by one of the false prophets, Zedekiah.

Nevertheless, he immediately told his fortune and then went his way. The odds were against the prediction of Micaiah, 400 to one, but he had the true spirit of God directing him while the four hundred were filled with a lying spirit. The devil has always sought to convince people by numbers, but truth alone counts with God and with His people.

The odds today are heavy against the spirit of truth but truth will prevail. There are many "deceiving spirits" afflicting the world. Many who profess His name but who are not entirely satisfied with the Lord's portion have been greatly influenced by them. Human nature has not changed since the days of Ahab. The preacher who, like Micaiah, points out sin is unpopular while the one who makes people feel good without forsaking sin is lauded and praised.

There are many "deceiving spirits" at work in our day and it is difficult to describe them fully or to name them properly because they are so subtle. It is the purpose of this message to identify some of these deceiving spirits.

I. The Spirit of Personal Liberty

This spirit approaches slaves of sin with the delusion that if they yield themselves to sin without restraint, they have liberty in its largest degree. Many people evidently do not know what "liberty" really is. It is "freedom from restraint," "the right to do what one pleases." No one, however, has the right to do that which harms them physically, morally, or spiritually. Liberty is not a license to do evil. The pleasure-lover who purchases pleasure, imagines that he has much more liberty than the child of God who denies self and abstains from the defiling influences of modern movies, theaters, and dance halls. Many of the boasted liberties of the American nation seem to center in less work, shorter hours, more pay, more liquor, more tobacco, more divorce, and more self-indulgence. The great danger to American liberties lies in the sins and self-indulgences of American people.

It is gratifying to observe that journalists and public men of influence occasional-

ly raise their voice against these vices and urge a genuine revival of piety through the confessing and forsaking of sin as one of the real foundations for national prosperity and endurance. People who live a virtuous and industrious life are not so fearful of losing their liberties as are those who over-indulge in questionable conduct and practices.

This spirit of liberty has its appeal also to some religious people. They allow themselves to be led into believing their own church connections are too Puritanical. They express a feeling that the people with whom they are affiliated are too formal and lack spirituality. They quote with an air of religious authority, "Where the Spirit of the Lord is there is liberty." There is nothing wrong with the Scripture, but who will dare to say it is the Spirit of the Lord that leads people to disobey plainly stated Scriptural truths in the name of Christian liberty? The test of a religious spirit is the worth and appreciation that is shown for the Word of truth. "Faithful continuance in well doing"

is connected with eternal life.

Jesus Christ is the author of "eternal salvation" to all that obey Him. The "enlarged life," as described in the Scriptures, is associated with loving obedience to the divine revelation, and with a definite Separation from evil. (II Cor. 6:12-18.)

II. The Spirit of World Knowledge

The spirit of information stresses the need of knowing what is taking place in the world. This spirit would lead to the indiscriminate reading of newspapers, magazines, serials, novels, the attendance at the movies and theaters. We hear people say, "You must attend a dance or a popular party before you can warn against them." Those who are thus affected would say, "Don't condemn anything you have not heard or experienced, because you do not know." It would seem the Scriptures speaks of such as those who are "ever learning but never able to come to the knowledge of the truth."

Those who are motivated by this spirit are always at it. They explore the various

avenues of publicity. They must hear what is on the air and see what is on the screen. The Scriptural revelation enjoins upon those who would please God to be "Simple concerning evil."

There are many things real Christians wish they could unlearn or forget. True Christians are not seeking a knowledge of the world and its ways. They are satisfied to heed the Word of God which tells us that the ways of the world are evil. When a Christian discovers that the world is infatuated and thrilled by certain information, certain scenes, and such like things, it is a sure sign that one enlightened by the Spirit of God cannot find real satisfaction in the same thing. People energized by the "information spirit" learn much relating to time but usually know little about eternity. They know much about sin, but little about holiness. They know much about the present things of earth, but know so little about the worth while things of God that they are seldom attracted by them.

III. The Necessity Spirit

The necessity spirit perhaps does the cause of Christ more damage than any other, according to the speculations of some religious people. On the grounds of necessity men may disobey God, steal or lie, and justify war and plunder.

The necessity spirit pleads the cause of those who stay from the Lord's house, neglecting Sunday school and preaching services. People say it is necessary to do the chores, or they had to have more sleep. Quite strange the same person can be prompt enough on week days to catch a train or to meet any other appointment they may have.

Some men claim shrewd business deals are necessary because of strong competition; this is said without regard for the moral principle that may be violated. Evil and expensive habits are defended as necessary to keep up with the times and to hold one's influence with a questionable crowd. Multitudes will find out in the day of judgment that many things which were justified in the name of necessity were after

all nothing more than the desire of a carnal nature and the gratification of depraved desires.

IV. The Spirit of Indifference

Another popular spirit which controls many people is the spirit of indifference. They show no particular concern about God, for worship, for the judgment to come, nor for many other worth-while things in life. "Why worry?" is the conclusion of those possessed with this spirit. Some people possessed with this spirit do not bother about their debts. They do not care what people think of them, nor are they concerned about thrift and economy. They are negligent concerning their opportunities in life. If church members, they are irregular attendants at church and are inclined to feel that one world at a time is sufficient. They make little preparation to leave, although it is self-evident that one generation after another passes on from these earthly scenes.

V. The Spirit of Self-Righteousness

This spirit takes a "holier

than thou" attitude. Many live a respectable life and believe their respectability give them merit in the sight of God. They deny that they are sinners by nature. They have "never done anything very bad." Salvation and regeneration are all right for the down-and-out people, but they are not in that class. The warnings and admonitions of the Bible are not for them; they do not need them. Those who are controlled by this spirit are among the most difficult people in the world to be reached with the Gospel. God denounces the self-righteous Pharisees in severest terms, calls them hypocrites unable to escape the damnation of hell.

VI. The Spirit of Scoffing

The Bible is emphatic that in the last times there shall come "scoffers" walking after their own lusts." There are men scoffing at the preaching of the simple truths of the Bible. Many no longer believe in a life after death, or in a real heaven and an actual hell. Many think the second coming of the Lord is a fable. While the times correspond with the Biblical predic-

tions, they see nothing unusual and no occasion for alarm. We can believe that men scoffed at Noah in his generation and ridiculed the godly man because he believed God, but the flood came and took them all away. The Bible tells how part of Lot's family refused to take seriously the message he had received from God. They were consumed with the other sinners. "As it was in the days of Noah . . . and the days of Lot, so shall it be." Those days are upon us. The world is entirely engrossed with the things of this life to the neglect of the life to come. Let no one be "willingly ignorant" and think that God's Word will not come to pass.

VII. The Spirit of Vanity

Thousands of years ago, the writer of Ecclesiastes emphasized the fact that as far as this world is concerned, "all is vanity and vexation of spirit." We live in a vain world and its spirit is vain. Vanity is a synonym of pride. This spirit of vanity is one of the spirits which Christians need to resist most faithfully. By nature, the Christian has

as much of pride or vanity within as anyone else. When we become the children of God, we must crucify these tendencies and expressions of vanity if we would have the blessing of the Lord upon us. Our Saviour was "meek and lowly in heart."

—Gospel Herald.

WATCH AND PRAY

Wm. Carpenter

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak."

Watch

How often we are enjoined in the scriptures to watch against the evils of this life. In the words of our blessed master himself and also by divinely inspired writers.

Watch against temptations that comen into our livs. The little things as well as the big things. The big things are easily seen, and do not slip in so quickly. But the little things, O how dangerous they are.

The little fits of jealousy, of temper, of envy, etc. These things we allow to slip through if we are not

watching.

When we allow these things in our hearts we are guilty of sin.

Some say we cannot but think of these things. Well maybe not but it is one thing to think of them and decidedly another to "think them."

So we are taught in the scriptures to watch against temptations. When we see any evil thing trying to enter we should try to overcome it with good, but this is impossible to do alone which brings us up to the second part of our text.

Pray

This too is taught often in the scriptures. For as we have said we cannot overcome these temptations alone, but by prayer we can enlist the aid of Him who has overcome.

Now notice I did not say one who can overcome but one who has overcome. In the last part of John 16:33 we read these words, "but be of good cheer; I have overcome the world."

In the prayer which Jesus taught his disciples He said we should pray, 'And lead us not into temptation, but de-

liver us from evil." (Matt. 6:13.)

In conclusion I would like to draw attention to the 14th verse of the 19th Psalm. The psalmist closes his prayer thus: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

O that we all might earnestly and sincerely pray such a prayer. How many evil things would be left unsaid, how many evil deeds would be left undone. For if the meditation of our hearts is acceptable with God our deeds will be also. "For as he thinketh in his heart, so is he." (Prov. 23:7.)

Blissfield, Mich.

CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS

Sister H .S. Grubb

Those who do not know of God's great love and salvation cannot realize the sweet pleasures and joys which God's children enjoy. All they see is the devil's allurements of pleasure, so they think when we refuse

to take part in these worldly pleasures that we miss all the pleasure there is, which is so untrue. They live in darkness, so miss the blessings and beauties we enjoy in the light. They sleep in the day while God's children awake and behold the beauties and receive the blessings which God has prepared for us, who love Him. The pure morning air is so fresh and pure, it reminds us of God's purity and strength. The vegetation and flowers show us God's beauty and love. The birds singing make us think of heaven. The streams of water make known to us God's goodness and care for us. All nature which is so wonderful and beautiful makes us happy in God's love, for this reveals to us His wonderful power.

There is much more I could tell of the pleasures which we have to enjoy though I doubt if I could write it all. The greatest of all these pleasures is to be born again of God's Spirit and filled with His love. We cannot realize all God's blessings and pleasures until we are born of His Spirit and filled with His love.

R. 4, Box 314, Roanoke, Va.

CORRECTION

Column 2, page 8, November 1st issue, under "fact 1," second line read 8 in stead of "9."

B. E. Kesler.

OATHS

The dismissal of the most distinguished theologian in Europe—Karl Barth—from his professorship for a refusal to take the oath of absolute obedience to Herr Hitler not only reveals that Dictatorship everywhere will demand an abject obedience under penalty of the Divine vengeance, but raises the whole question of the permissibility of an oath to the disciple of Christ. All Christians throughout Europe may have to face this crisis before many years have passed.

Prohibition

There is no doubt, and can be none, that the words of Christ and the Apostle James seem to be an absolute prohibition of all oaths. Our Lord says: "Ye have heard that it was said to them of old time"—that is, by Jehovah, Num. 30:1-2, "Thou shalt not forswear

thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all; but let your speech be Yea, yea; Nay, nay." (Matt. 5:33.) So the Apostle James could not, to all appearances, be more explicit. "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath." (Jas. 5:12.)

Profanity

The ground on which these explicit commands are set aside is usually the contention that all they forbid is profane swearing, or profanity. But a glance at the passages make this escape wholly impossible. For (1) our Lord is expressing a sharp antithesis between His teaching and that of the Law, on this point; but the Law absolutely forbade profanity: "Ye shall not swear by my name falsely, so that thou profane the name of thy God." (Lev. 19:12.) Christ cannot antagonize His teaching to the Law if it is identical. (2) The Lord is forbidding what the law commanded—"Thou shalt perform unto the Lord thine oaths." He is not therefore forbidding profanity. (3)

His prohibition is all-embracing, including profanity, "Swear not at all"; or, as the Apostle puts it "by any other oath." And (4) Christ counters with what He permits, which is solemn asseveration, not judicial oaths, "But let your speech be Yea, yea; Nay, nay." By doubling the words He shows the utmost that He allows of passionate speech in a believer, which must not reach an oath, either judicial or profane—"Yes, yes! No, no!" It is not profane speaking that our Lord is forbidding, but any speech that goes beyond a very intensive, but simple, affirmative or negative.

Divine Oaths

But those without dispensational insight set aside the command on another ground also. We may take the beloved commentator Dean Alford, who always sought fidelity to Scripture, as an example. While admitting that "the Lord lays down the rule of the Christian community, which is not to swear at all; and the greatest regard ought to be had to the scruples of those who object to taking an oath," he also says that total

prohibition is "inconsistent with the example of (1) God Himself, of (2) the Lord when on earth, and of (3) His postles." But this completely misses the point that the oath, perfectly sinless in itself, is dispensationally forbidden. (1) The fact that the Most High takes an oath is no sanction for our doing so if it has been forbidden us. (2) Our Lord, if He took an oath (Matt. 26:64), took it as obeying the whole Law for us, exactly as He was circumcised. And (3) the Apostles never took an oath, for Paul's calling God to witness involves no self-imprecation, and therefore is no oath; and the assertion that an oath among men is an end of strife (Heb. 6:16) merely marks off the Church from the world; for the world has to be steadied by self-imprecation, while the church is to be the repository of simple truth.

Self-Imprecation

A clear understanding of what an oath is illuminates the whole attitude of Christ. An oath is a self-imprecation, binding the swearer before God to declare the truth, or to render absolute

obedience, at the peril of divine judgments: as Matthew Henry expresses it: "By oaths, by the consent of nations, men have cursed themselves, not doubting that God would curse them if they lied against the truth." It is in the phrase, "So help me, God" that the essence of an oath lies; or, as the Scotch oath puts it, As I shall answer to God at the great Day of Judgment;" for "whatever be the form of an oath," as Paley says, "it is invoking God's vengeance, or renouncing His favor, if what we say be false." Legal definitions of the oath, see Wharton's Law Lexicon, involves the idea of divine vengeance; the Chinaman smashes a saucer in court, to indicate his own peril; and pagan tribes swear by weapons to wound, by sun to burn, and by beast to devour them if perjured.

Grace

Nothing could therefore be clearer than the reason of the Lord's prohibition. For an oath is of the very essence of law, and therefore impossible under Grace. An act can be right in itself, yet wrong at a given time and under given circum-

stances; an act perfectly appropriate to the law may be vitally inconsistent with the Gospel; and an act commanded to one (a Jew) may be forbidden to another (a Christian). So the sword and the oath may be perfectly legitimate to an unbeliever, while definitely forbidden to one who has set himself as a disciple under the commands of Christ. Therefore our Lord says: "But I say unto you, Swear not at all." The principle of the Law—justification by works—allowed an Israelite to stake his eternal salvation on his truthfulness; as set by Law to work out his own salvation, he could consistently imperil his life on any part of his conduct. But Grace makes this wholly impossible. Salvation by works has proved a total and disastrous failure, and God has swept it utterly aside. Our standing is on mercy alone. The essential peculiarity of an oath—that which differentiates it from a solemn affirmation—is the invoking of God as an avenger; it is a challenge to God to deal with us on the ground of our works; it is a definite abandonment of our stand-

ing in grace; it is courting the thunders of Sinai. God has sworn (Heb. 4:3), and the Jéhovah Angel will swear again (Rev. 10:6), but He has never sworn in the dispensation of Grace. The new Lawgiver, superseding Moses, therefore wholly rescinds the Mosaic legislation on oaths.

An Explicit Command

Nor does our Lord allow any exemption or exception. "Swear not" would be sufficient: "swear not at all"—excludes every possible or conceivable oath, under any circumstances or in any form. If a judicial oath is "swearing," it is forbidden, for Christ says, "Swear not." Moreover, He says, "Let your speech be Yea, yea; Nay, nay; and whosoever is more than these cometh of evil." An oath is profoundly more than Yes or No, or it would not be an oath; therefore, for one "under law to Christ," it is evil; and it entered only when the world entered the church. "When the church," says Dr. Dollinger, "had opened her gates to whole nations and populations, and had established relations with the civil power, she was obliged

to allow political and judicial oaths." The oath is the crux of allegiance to world-powers; it shackles Christian liberty, and, in oaths of obedience, the believer unlawfully abdicates his responsibility; it is alien, together with all vows, from simple dependence on the Holy Spirit; it binds the evil conscience, but it is superfluous to the cleansed and truth-loving soul. The Holy Spirit, endorsing Christ, prohibits oaths in words impossible of exception, misunderstanding, or evasion. "Above all things, brethren, swear not, neither by the heaven, nor the earth nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment." (Jas. 5:12.)

—Selected.

Poem Wanted—Just a
Closer Walk With Jesus.

At the feast of Belshazzar

And a thousand of his lords,
While thy drank from golden
vessels

As the Book of truth records,
In the night as they reveled

In the royal palace hall
They were ceased with consternation,

'Twas the hand upon the wall.

NEWS ITEMS

ASTORIA, ILL.

October 31st, we enjoyed a day of fellowship that is sweet to those of Christian faith. We met in respect to Bro. Kyle Reed, who was home on furlough from Terry, Mont.

Bro. Reed was with us on two different Sundays. We were made to see more clearly our obligations to the Father for His care and protection for our brethren in camp. Bro. Reed gave us an interesting talk concerning camp life and his experiences.

A special offering was taken up in behalf of Bro. Reed, as a personal gift from the church to him.

Since our last report Sister Susan Lind answered the call of her Lord. Although she is missed from our band, we do not mourn her departure, for we feel she is now comforted. Sister Lind fell and received a painful injury to her knee shortly before her death.

She suffered much during the last days of her habitation in this cold indifferent world.

We regret the fact that Bro. Sherman Reed has decided to move his family to Dallas Center, Iowa. Bro. Reed has just recently been ordained to the ministry and we feel he is richly gifted in this work. The vacancy left by this brother and his family will be keenly felt.

We ask an interest in your prayers for the work at this place.

Elta K. Harman, Cor.

QUINTER, KAN.

Bro. David Ebling came to us on October 12th, giving to us seventeen powerful messages in his kind convincing way. There was a very deep interest, and the marked attention our dear brother received by the entire congregation indicated that the youth as well as the more advanced in years were being wonderfully instructed in the divine life.

He labored hard and gave us the precious seed. It will be up to us how much fruit it brings forth.

On Saturday, October 23rd an all day meeting commencing at 10:30 a. m. In the afternoon one dear young sister was received into the church by Christian baptism. Communion in the evening with Bro. Ebling officiating. Ministering brethren present were Bro. Ebling, Bro. Brown of Montana, Bro. Pease of Colorado, Bro. Root of Great Bend, and the three home ministers, seven in all; three sisters from the Dallas Center church, six members from the Clover Leaf church, Colorado, and Bro. John Williams and wife and two daughters from Westphalia, Kans. The presence of each one was appreciated.

Bro. Ebling preached his last sermon on Lord's Day evening, October 24th to an appreciative audience.

He went immediately after the services to take the east bound train. We were reminded of the last part of Acts 20, as almost the whole church accompanied him to the train.

We are all hoping Bro. Ebling can come to us again in due time. May God bless our dear brother and

open the way for him to take the message of salvation to a lost and dying world in these dark days.

We ask an interest in the prayers of the faithful for the little band at Quinter, that they may be a shining light in a dark world.

Sister O. T. Jamison, Cor.

ENGLEWOOD, OHIO

We held our regular quarterly council October 20, at 2 p. m. Bro. Robbins opened by reading I Tim. 2 and made some remarks on same.

There was one young brother received by letter whom we give a hearty welcome. At this time the brethren made the annual visit report. There was some business concerning the love feast which was cared for in a Christian manner.

On Saturday, October 23rd, we held our love feast with an all day meeting. Bro. L. I. Moss and the home ministers delivered the messages, which prepared us more fully for the evening service. In the evening there was some over a hundred surrounded the tables with Bro. Moss officiating.

On Sunday morning the church was almost full. We were certainly glad to see those from a distance and welcome them back at any time. We were also glad to see so many there not of the Dunkard faith, showing their interest in hearing the word of God.

May we all live close to the word of God that we may be shining lights in these dark and troublesome times, that our lives may be the means of guiding others to Christ.

Ivene Diehl, Cor.
New Lebanon, Ohio.

OBITUARIES

SUSAN WERLEY LIND

Wife of Elder Abram Hoff Lind, was born November 1, 1854, in York county, Pa., daughter of John and Catherine Stremmel Werley. Sister Lind was the oldest of a family of twelve children. At the age of 19 she moved with her parents from York, Pa., to a farm east of Astoria.

She was united in marriage in 1877 to Abraham Hoff Lind. No children came to bless this home. Elder Lind preceded her in death February 4, 1943.

They resided on the old Lind homestead their entire married life. Early in life they both united with the Dunkard church and were always found at their post of duty. She lived a devoted Christian life until death. About ten months ago her and her husband's health failed them and it became necessary for someone to care for them. They were both taken to the Wickert home in Astoria, Ill., where she remained until she passed away. Her passing occurred on Wednesday morning, October 20, 1943.

Surviving her are one sister, Mrs. Sarah Swartsbaugh of New Philadelphia, Ill., and one brother, Conrad Wehrley of Astoria. Five sisters and four brothers preceded her in death.

Funeral services were held in the South Fulton church by the writer, assisted by Bro. W. S. Reed.

This marks the passing of two strong pillars in the church and those left behind already feel the

weight that has been rudely thrust up them by the cruel hand of death.

She was laid to rest by the side of her husband, Elder Lind, in the South Fulton cemetery. Bro. and Sister Lind will long be remembered in this community for the stand they took against the worldly trend in the church and were instrumental in the organization of what is now known as the Astoria Dunkard Brethren church. We feel very keenly this loss but our loss is their gain.

H. R. Dickey,
Box 23, Deer Creek, Ill.

JOSIAH BROWER

Josiah Brower was born in Preble county, Ohio February 26, 1873 and passed from this life November 2, 1943, at the age of 70.

He was married to Lelo Rachel Flora December 15, 1895, who passed away February 6, 1904. To this union were born two sons, Lee and Roy and one daughter, Rhea, who survive together with eight grandchildren and one great grandchild. Also surviving are four brothers, Will of Dayton; Albert, of California, Ira of near Liberty, Ind., and Homer of near Eaton and three sisters, Clara, Alice and Ethel also of near Eaton.

On December 17, 1908, he was married to Elva Liretta Brown who passed away July 3, 1938, and to this union was born one daughter, Esther Rebacca, who passed away in infancy.

He united with the Four Mile church of The Brethren in 1903. He moved to Montgomery county March, 1918, where he had since resided.

He became a member of the Dunkard Brethren church in 1927.

Funeral services in charge of Elders L. W. Beery and J. P. Robbins at West Alexandria, Ohio, with burial in Concord cemetery.

NO SAD FARWELL

The going home, for me, sustains no fright;

I'm passing to the land of "pure delight."

To leave you would be bitter otherwise,

But now the going to my home beyond the skies

Unfolds celestial grandeur to my weary eyes.

And so, I say, "Good night!"

I say to those I love and leave awhile behind,

Don't wish me back, for that would be unkind.

I love you none the less for having gone;

My keen delight will be to have you come

And join me, in this bright and heavenly home.

So now, I say, "Good night!"

I've met my Lord, who, on the cruel tree,

Laid down His life, and now, in Him, I'm free.

You'll see Him too, when day for you is done,

If faithfully the race of life you run;

And that glad day may come to you quite soon.

Till then, I say, "Good night!"

The road will smoother be for every one of you,

If you find great delight His will and work to do.

I hope you'll praise Him every passing day;

That you will live for others all along life's way,

And so your night will meet the glorious morning ray.

And, then, you'll say, "Good night!"

When you arrive at this fair clime and shore,

You'll meet a host of friends you've known before.

And though you suffered many losses down below,

Up here you'll have such increase over what you sow,

That praise will fill your days, and so fill you, I know

Good night will be good morn!

WISDOM

These troubled times, these dreary days,

These dark and oft uncertain ways; Have taught us direst danger lies In trusting men, however wise.

Have taught us only, God can show The path where it is safe to go. These bitter hours, the falling tears, These doubts, and agonizing fears.

Have taught us human strength must fail,

And little do our plans avail.

Have taught us in our time of need To follow where our God shall lead.

Selected, Bessie Shaffer,
R. 2, Stoystown, Pa.

Then they that feared the Lord spake often one with another: and the Lord harkened, and heard it, and a book of remembrance was written before for them that feared the Lord, and thought upon his name. (Mal. 3:16.)

A STORY OF LIFE

Edith Hirst

When God created man He breathed into his nostrils the breath of life. Life may be of short duration or it may extend into "borrowed time." But whether long or short, we will be held accountable for the use to which we put the time at our disposal. Let us consider whether we get out of life the sweetness that God intends for us. Are our lives filled with love, kindness, long-suffering, sharing with others? or with the reverse qualities of hate, doing all the evil we can, harboring malice in our hearts and jealousy?

What is there in the world that can surpass love? And yet, it seems that few in this world have found it. Some, it would appear, do not want to find it. The old saying is true, very largely, "We get out of life only what we put into it." If we let hate rule our lives, the disease becomes chronic, until nothing can cure it. There is much in the world that goes into making life sweet. There is the home

and its surroundings, hospitality extended to those who enjoy our friendship, music and song, inspiring pictures, good reading, gardens and flowers.

Do we render kindness to those in affliction, to those who have hearts overloaded with burdens? Let us try to comfort them, to lighten their cares. We often fail to realize how many kind folks there are all about us. Shopping in the city one day, I was treated most courteously the entire day and it made me feel happy to be so treated. A person to qualify as a clerk, elevator boy, patrolman, etc., as a matter of business must develop the trait of kindness. We as Christians should do no less. Have we neglected to call on the sick or to send a note to a friend to lighten her burden? Or do we keep putting the matter off, thus neglecting our plain duty and privilege?

How selfish many of us are! We do well to heed the lesson of the rich man in scripture who planned to build larger barns and to take his ease, eating, drinking, and making merry. To him the dread words came, "Thou fool, this night thy

soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20) God wants us to share to overflowing our love, our wealth, our time.

—Gospel Herald.

CHASTISEMENT

When Job was stripped of all that he had, reason concluded that he had grievously sinned; and that God was exercising judgment upon him. The divine testimony, however, was "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." We know the end was, that "the Lord gave Job twice as much as he had before. So we see that when we are chastised or afflicted that it is not always because of our sin.

Our Father chastens "for our profit," that we may be partakers of His holiness. "The Lord is good," "His ways are past finding out."

WHO IS OUR NEIGHBOR?

How many are the sufferers who have fallen amongst misfortunes along

the wayside of life! "By chance," we come that way; chance, accident, Providence has thrown them in our way; we see them from a distance, like the Priest, or we come upon them suddenly, like the Levite; our business, our pleasure, is interrupted by the sight, is troubled by the delay; what are our feelings, what are our actions towards them? "Who is thy neighbor?" It is sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, wherever thou seest any one brought across thy path by the chances and changes of life (that is, by the Providence of God), whom it is in thy power to help—he, stranger or enemy though he be—he is thy neighbor.

—A. P. Stanley.

KINDNESS TO OTHERS

Ask Him to increase your powers of sympathy; to give you more quickness and depth of sympathy, in little things as well as great. Opportunities of doing a kindness are often lost from mere want of thought. Half a dozen lines of kindness

may bring sunshine into the whole day of some sick person. Think of the pleasure you might give to some one who is much shut up, and who has fewer pleasures than you have, by sharing with her some little comfort or enjoyment that you have learned to look upon as a necessity of life—the pleasant drive, the new book, flowers from the country, etc. Try to put yourself in another's place. Ask "What should I like myself, if I were hard-worked, or sick, or lonely? Cultivate the habit of sympathy.

—G. H. Wilkinson.

SENTENCE SERMONS

Politeness is to do and say, the kindest things in the kindest way.—Anon.

The ever ready willingness to help the other fellow, the real basis of friendship, is rare, even in the church, though it is the essence of Christianity.

If judgment instantly followed every sin there would be no scope for free will faith, and perseverance

of saints in spite of difficulties. The previous darkness will make the light at the last more glorious.

May it not be a comfort to those of us who feel we have not the mental or spiritual power that others have, to notice that the living sacrifice mentioned in Rom. 12:1 is our "bodies?" Of course, that includes the mental power, but does it not also include the loving, sympathizing glance, the kind, encouraging word, the ready errand for another, the work of our hands, opportunities for all of which come oftener in the day than for the mental power we are often tempted to envy? May we be enabled to offer willing that which we have.—Anon.

St. Bernard has said: "Man, if thou desirest a noble and holy life, and unceasingly prayest to God for it, if thou continue constant in this desire, it will be granted unto thee without fail, even if only in the day or hour of thy death; and if God should not give it to thee then, thou shalt find it in Him is eternity: of this be

assured." Therefore do not relinquish your desire, though it be not fulfilled immediately, or though ye may swerve from your aspirations or even forget them for a time. The love and aspiration which once really existed live forever before God, and in Him ye shall find the fruit thereof; that is, to all eternity it shall be better for you than if you had never felt them.—J. Tauler.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 3—Matt. 23:1-39.
 Oct. 10—Matt. 24:1-28.
 Oct. 17—Matt. 24:29-51.
 Oct. 24—Matt. 25:1-30.
 Oct. 31—Matt. 25:31-46.
 Nov. 7—Matt. 26:1-25.
 Nov. 14—Matt. 26:26-46.
 Nov. 21—Thanksgiving Lesson
 Psa. 100 and 103.
 Nov. 28—Matt. 26:47-75.
 Dec. 5—Matt. 27:1-34.
 Dec. 12—Matt. 27:35-66.
 Dec. 19—Matt. 28:1-20.
 Dec. 26—Luke 2:1-41.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 3—Joshua the New Leader.
 Josh. 1:1-18.
 Oct. 10—Crossing the Jordan. Josh.
 3:1-17.
 Oct. 17—How the Walls of Jericho
 Fell. Josh. 6:1-21.
 Oct. 24—Achan's Sin and Punish-
 ment. Josh. 7:1-26.

OFFICIAL DIRECTORY

Board of Publication

- T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

- B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

- Howard Surbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

- Oct. 31—Joshua's Good Teaching.
 Josh. 23:1-16.
 Nov. 7—Deborah and Barak's Vic-
 tory. Judg. 4:1-17.
 Nov. 14—The Call of Gideon. Judg.
 6:11-40.
 Nov. 21—Gideon and His Three
 Hundred. Judg. 7:1-25.
 Nov. 28—Sampson's Great Strength.
 Judg. 16:23-31.
 Dec. 5—Ruth and Naomi. Ruth
 1:1-18.
 Dec. 12—Learning The Bible
 Through Our Parents.
 Deut. 6:1-12.
 Dec. 19—The Birth of Jesus. Matt.
 2:1-11.
 Dec. 26—Stories From Moses to
 Ruth.



BIBLE MONITOR

Vol. XXI

December 15, 1943

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE PRINCE OF PEACE

Another Christmas season approaches and a world-wide war with all its horrors and destructiveness continues, consuming the time and energies of men and the resources of the earth. The cost in human life, in money, and in the valuable resources of the earth to continue this vast holocaust is appalling and one cannot but wonder how long the God of the universe can endure this corruption, vanity, folly, and violence on the face of the earth. May it not be that our God is allowing these terrible conditions to come upon the nations of the earth that they may see the vanity and folly of their ways and realize more fully their dependence upon God rather than man to harmoniously regulate the activities of men on the earth?

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (II Pet. 3:9.)

It is certain that regardless of how long the war continues or what the outcome shall be it will not solve the great problems confronting the nations in our time. The greatest problem at the root of this war and the other deplorable conditions existing among men is "Sin" and sin cannot be eradicated with bombs, bullets and swords.

This carnal strife and physical violence in the earth is but an outward evidence of an inward condition among men. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) For

from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man." (Mark 7: 21-23.) In the light of these inspired writings it can easily be seen what is the cause of the evil conditions that are found among men on the earth. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James 4:1.)

In these dark hours of the world the Christmas message is as a shining light. Is there not a remedy for these awful conditions? Is there not a hope for a world in strife and war? Is there not a place of safety to which we can flee? Indeed there is! Through all the centuries since that first Christmas morning when the Star of Bethlehem burst forth in all its brilliance, the message of the angel to the shepherds on the hills of Judea has brought comfort and peace to every trusting soul. "Fear not: for, behold, I

bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10.) In this message the angel declared that Christ was to be the "Savior" to all people. One who could deal with this great problem of sin. It was for men that were down in the depths of sin that He came into the world as He testifies in Matt. 9:12-13. "They that be whole need not a physician, but they that are sick. But go and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." It was for a world that was hopelessly away from God that Christ was born.

If men want peace on the earth, if they would have justice, truth, mercy and righteousness in all things, prevail in the earth, they can have it so if they but repent of their sins and accept this Christ as their Savior. His blood is sufficient to atone for all, His Gospel is the power of God unto salvation to every one that believeth. His salva-

tion makes new creatures of men who forsake their sins. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.)

As we pause to commemorate the birth of our Lord Jesus Christ this great Prince of Peace, oh, that men everywhere might resolve to turn from their wicked ways and find the peace that passeth understanding.

THE TRUE MEANING OF CHRISTMAS

Mary Latshaw Bower

The true meaning of Christmas is found in the Christmas Scriptures in the story of Christ as recorded in the Gospel according to Matthew and Luke. The theme of the Christmas story is Love; of God's love to all the world, bringing peace and good will into the hearts and lives of mankind.

"God is love." His love extends from heaven to earth, and for those who accept His plan of salvation, it again reaches to heaven and throughout all eternity.

In Jeremiah, we read, "Yea, I have loved thee with an everlasting love." God wishes to show His great love toward us in a personal way, as we read in the prophecy of Isaiah, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name, Immanuel."

Twenty centuries ago, "all this was done" in the little town of Bethlehem of Judea. This miraculous and mysterious birth will ever remain a mystery and a miracle, because Jesus Christ was born into this world and not from it. Jesus Christ, our Saviour and Redeemer, has existed from the beginning of time, one of the blessed Holy Trinity, with God as our Father, and the Holy Spirit, as our Comforter and Guide. Then the angel of the Lord appeared unto Joseph, to whom Mary was espoused and told him that he should call this son "Jesus" "for he shall save his people from their sins." Isaiah foretold that His name shall be called "Immanuel," which means "God with us." This is identical with the word Jesus, which means, "God

BIBLE MONITOR

West Milton, Ohio, Dec. 15, 1943

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

is salvation.' Herein lies the true meaning of Christmas. Salvation through the birth, life, and sacrifice of Christ, for all who believe on Him and accept His plan of redemption. A glorious future awaits us, who enter the portals of heaven and through all of Eternity, for we shall there have the association of the Father, the Son, and the Holy Spirit with us always—a glorious company.

Without a doubt, there were other women, friends

of the virgin Mary, who knew of this prophecy, which was to be fulfilled in God's own appointed way and time, but it was to Mary that the angel said, "Hail, thou art highly favored, the Lord is with thee; blessed art thou among women." Motherhood at its best from this time on to the present day is a highly favored position to hold wherever Christianity reaches to bless. But to all of us, who may not be granted the honor of parenthood, there is a still more exalted position to hold in this world. When we are filled with the Christ life—with Christ born into our hearts we will belong to the sainthood of God through His grace.

The true meaning of Christmas is beautifully expressed in the words which the angel spoke to the humble shepherds, who were abiding in the fields, keeping watch over their flocks by night, when he said, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." We can believe they were looking with undaunted hope for the coming of the Saviour, but were somewhat startled now by

the glory of the Lord which shone round about them. The angel brought tidings of great joy, because "unto us a child is born, unto us a Son is given." The prophet said, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end . . . to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." These events have been taking place in the world's history, we know.

We use the Latin idiom, "A. D." which means "Year of Our Lord," and its use is of great significance, for a great portion of the civilized population of the world measures that important element which we call "Time," by the birth of one man. That man was Jesus Christ. His birth, His life, and His death are described authentically in detail in but one single place—in our Christian Scriptures, our Holy Bible. For this reason as given above, our Bible

has become a basic book. Through Jesus Christ the world received the first really usable interpretation of the idea of the God of heaven.

Jesus Christ came as a child. He lived His life on this earth. He ascended to His Father's throne on high, only after assuring us that He will come again. Before His ascension, He promised to all who try to follow in His footsteps, that His presence shall be with us. He is tarrying, but when He comes again, "Our Glorious King, all His ransomed home to bring," then anew, we will sing, "Hallelujah, What a Savior."

"Suddenly there was with the angel, a multitude of the Heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." All honor, glory, and praise belong to God in the highest for the gift of His great love, in giving to the world His only beloved Son. If our lives are kept in tune with Him, we will heartily sing songs of praise, not only early in the morning, but at all times our songs shall rise to Him for hath He not done won-

derful things for us?

When the wise men were come to the house and had seen the Child, they presented unto Him gifts—gold, frankincense and myrrh. Gold was a worthy gift to give to a King. Our gifts of gold is our life that God has given to us to live amidst a thousand snares—a busy life—oft burdened with cares. Frankincense is a fitting gift for a priest in God's kingdom. Our gift is an humble, living sacrifice, presented with joy when we sincerely, humbly serve with our bodies for others in the name of Christ. We shall be rewarded for our services of humanity somehow, sometime, somewhere. Myrrh was the prophet's gift. It may be our voice, sounding warning words to the erring or offering the tidings of great joy to people who are hungering and thirsting for love, peace, and righteousness.

Turning to the old German choral by Rinkhart, written in 1644, the author has written this song for all time. Sometimes, we think it is best expressed in the German language:

"Now thank we all our God,
With hearts, hands, and voices,
Who wondrous things hath done,
In whom His world rejoices,
Who, from our mother's arms,
Hath blessed us on our way,
With countless gifts of love,
And still is ours today."

We, too, love to give gifts. May we remember that this is the anniversary of Christ's birth and give to Him and the work of the Church first. To others, may our gifts show forth love and good will, giving cheerfully, with consideration for the recipients, so that they may be made glad and happy with their new possessions. Gladness and happiness are ours as we receive God's gifts. With joyful hearts let us render thanks to God for His unspeakable gift; the blessed Lord Jesus Christ.

Not least of all of the gifts from Heaven, that have come to humanity since Christ's birth as a Babe is the fact, that childhood has been sanctified and a supreme value is placed on child life, because of the Christmas story.

Boyertown, Pa.

The Lord taketh pleasure in His people: He will beautify them with salvation.

AN ACROSTIC

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11:28.

Haven and earth shall pass away, but my words shall not pass away. Matt. 24:35.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1.

I can do all things through Christ which strengtheneth me. Phil. 4:13.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Jno. 5:39.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

MMarvel not that I said unto thee, Ye must be born again. John 3:7.

Abstain from all appearance of evil. I Thess. 5:22.

Set your affection on things above, not on things on the earth. Col. 3:2.

"For unto you is born this day in the city of David

a Savior, which is Christ the Lord." (Luke 2:11.)

A REQUEST

As Christmas is very near, we would kindly ask all Dunkard members who used to have a Christmas tree other years to take their Bible and turn to Jer. 10:1-7, read it carefully and prayerfully, and see if there is anything that describes the Christmas tree better than verses 3:5. Then read the first part of the second verse again. Here we have a "thus saith the Lord." V. 3 and 4 describe the way of the heathen. Then ask yourself the question: In the light of this scripture, can I have a Christmas tree for my family and at the same time have a free conscience?—Selected.

WHEN WAS CHRIST CRUCIFIED?

Martin Spangler

We have read with considerable interest the articles in a recent issue of the Monitor concerning the day of the week on which Christ was crucified, one de-

fending the usual day, Friday, and one going as far back as Wednesday. But one point seems to me was overlooked by both and that was the explanation for the question that arises in John 19:31, and several other scriptures that raise the same question, and without the answer to this question neither of the other arguments will be clarified or defended. "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day) besaught Pilate that they might be taken away." (John 19:31.)

"And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathaea went in boldly unto Pilate and craved the body of Jesus." (Mark 15:42.)

"And that day was the preparation, and the Sabbath drew on." (Luke 23:54.)

"And they returned and prepared spices and ointment; and rested the Sabbath day according to the commandment. . . ." (Luke

23:36.)

"In the end of the Sabbath, as it began to dawn toward the first day of the week, cometh Mary . . ." etc. (Matt. 28:1.)

The only plausible reason for Him being crucified on Friday is that Friday seems to be the day before the Sabbath day, but we find it difficult to have Him in the tomb three days and three nights, on the other hand we will have to put Him in the tomb on Wednesday evening if we are to have Him in the tomb three full days and three full nights, and it seems to me that we ought to be satisfied with no less, but how can we have Him crucified on Wednesday and at the same time have the event occur on the preparation to the Sabbath day?

In commenting on Lev. 23:8, 11, 15, The People's Bible Encyclopedia p. 948 has this to say: "The Sabbath here referred to is not the week day sabbath but the day of rest, the first day of the holy convocation of the passover, the 15 day Abib (Nisan)."

The first day of the feast is called sabbath irrespective of the day of the week

upon which it fell. (People's Encyclopedia p. 948.)

Therefore the Preparation of the Sabbath of John 19:31, and the preparation to the passover would be the same thing. The first day of the passover is called a sabbath because it is a rest day. It is a yearly sabbath. On this week it happened to fall on Thursday, therefore we have two sabbaths in one week. The first day of the Passover, the 15 day of Abib (Nisan) Thursday and the weekly sabbath which always falls on Saturday. Then if Jesus was crucified on Wednesday he was buried at the close of the day or about six o'clock. Then he would have been in the tomb all night Wednesday as we count time, all day Thursday, all night Thursday night, all day Friday, all night Friday night, and all day Saturday. Thereby having him three full days and three full nights up till six o'clock Saturday evening. (John 19:31.)

"Sabbath day" is the passover day or Thursday. (Matt. 28:1) "In the end of the sabbath as it began to dawn toward the first day of the week," is the usual

weekly sabbath, or Saturday. There is only one motive in this discussion and that is we want to understand that the Bible is true. When Jesus said in Matt. 12:40, that he would be in the heart of the earth three days and three nights he meant just that, and if we do not understand how he did it, it is because we have failed to see through the text. It is my hope that we will see the facts as they are in these scriptures, and when we do they become clear and easy to understand.

R 4, Roanoke, Va.

ONE COMMANDMENT

F. N. Weimer

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:19) Which do we want to be, great or least? It is for us to choose. "For whosoever shall keep the whole

law, and yet offend in one point, he is guilty of all." (James 2:10.) One says commandment, and the other says law. What is the difference between law and Commandment? Both are to be obeyed.

We will now notice some results of one disobedience. We find Adam and Eve lost eternal life through one disobedience. Moses and Aaron with only one failure "in smiting the rock, instead of speaking as commanded," they were not permitted to enter Canaan. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face. And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord

will shew who are his, and who are holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." Read to verse 35 for full account. All for breaking one commandment and by men up in the congregation, men of renown.

Another, one violation, being fatal, King Saul lost his kingdom for one disobedience. (I Sam. 15:7-15.) This one is of more interest and importance than most of them. You will find the narrative (I Kings 13.) "And behold there came a man of God out of Judah by the word of the Lord unto Bethel to upbraid King Jeroboam." Read the chapter to get the full account of it.

After delivering his message to the king, is where and when the trouble begins. Also the part that should concern us most, that is how the man of God was led astray. He was to not eat nor drink water while in that place and not return by the way he come. He was able to withstand the temptation of Jeroboam, but utterly unable to withstand the old prophet; and

thereby lost his life. Therein is a lesson for all of us. We are to "prove all things, and hold fast to that which is good."

We are to prove it by the word God says, not by what preachers say, no difference how high he stands. A bird never gets so high but what it can fall. There is too much dependance put in the preachers by many people. They will take their word and never look to see if it is true or false. "Thus saith the Lord, cursed is the man that trusteth in man, and maketh flesh his arm. (Jer. 17:5.)

God is not a man that he should lie; neither the son of man, that he should repent, hath he said, and shall he not do it; or hath he spoken, and shall he not make it good? (Numbers 23:19.) (R. V.) "Every good gift and every perfect boon is from above, coming down from the Father of light, with whom is no variation, neither shadow that is cast by turning.... (James 1:17.)

Now these things happened unto them for examples, and they are written for our admonition, etc. (I Cor. 10:11.)

WORSHIP OR MERRY- MAKING, WHICH?

Laura E. Kulp

Almost two thousand years ago,
As shepherds watched their flocks
by night,
Upon the dark Judean hill side,
There appeared a glorious light.

The glory of the Lord shone round
them,

And they were sore afraid,
For ne'er before had they beheld
The glories of a Christmas night.

"Fear not," the angel said to them,
"Good tidings to you I bring,
For unto you is born this day
A Savior, which is Christ the King."

Then from the realms of glory came
The heavenly host, a sweet refrain,
"Glory to God," the angels sang,
"And peace on earth, good will to-
ward men."

Thus the first Christmas carol was sung on earth the first Christmas night by a multitude of the heavenly host who sang praises to God immediately after the angel had announced the advent of the long looked for Messiah.

As the echoes of that heavenly song died away on the night air among the hills and dales of Judea, the shepherds said one to another, "Let us now go even unto Bethlehem and see this

thing which is come to pass, which the Lord hath made known unto us."

The shepherds believed. They came with haste; they saw and they made known abroad the saying.

How does your life and mine compare with that of the shepherds in regards to making known abroad the Gospel story?

If Jesus Christ is reigning in your heart and mine we are faithful in proclaiming it abroad, and make it practical in our own lives, we two will experience within our very soul the joy of which the angel spoke, and that peace and good will toward men of which the angel spoke, and that peace and good will toward men of which the heavenly host sang to the shepherds on the Judean hillside that blessed Christmas night.

The Christmas season is a time of rejoicing, both by the Christian and the world; but there is a vast contrast in which each celebrate the season.

Someone has said,

"When Christmas comes have good cheer,
For Christmas comes but once a year."

There is also a vast contrast between the "good cheer" of the Christian and the "good cheer" of the world.

To the world it is a time of feasting, drinking, reveling, merry-making and pleasure-seeking. In connection with this are Christmas trees, brilliant decorations, blinking lights, glaring, colorful illuminations with all their glittering, sparkling, tinsel and show, crowding out the real spirit of the season.

Large sums of money are spent annually for that which is not bread and there is much labor for that which satisfieth not.

With the season goes the joy, and the cheer. It is not lasting and it does not satisfy because there is no room in the heart of the worldly minded for Jesus.

Baby Jesus found a cold reception when He came to Bethelhem that first Christmas night.

He was born in a stable and laid in a manger because there was no room for Him in the inn.

His earthly career was one of poverty and persecution.

King Herod sought His

life in infancy because he feared a rival to the throne. He was despised and rejected of men. When He came to His own His own received Him not, but falsely accused Him and nailed Him to the rugged cross on Calvary's mountain. To this day there is no room in the world for the meek and lowly Jesus, God's greatest gift to fallen humanity.

The Christian does not manifest an outward display in celebrating Christmas, but worships the Lord "in the beauty of holiness."

He delights in singing songs of praise and adoration and exalting the One who left the shining courts of glory and the glory He had with the Father before the world was, and who came down to a cold, dark, sinful world, to "save His people from their sins."

The joy and cheer does not pass with the season, but continues throughout the entire year.

In fact each year Christmas brings to the child of God a greater joy and a deeper satisfaction because there is room in the heart for Jesus, and He becomes more precious as one fellowships with Him.

Just now as our minds are centered upon that great event which took place in the little town of Bethlehem, and the glorious scene on the verdant hill-side of the surrounding country when the angel announced to the shepherds that God's greatest Gift had been presented to man, may we remember that we in turn owe something to the Lord for the great love He had for us in giving us the best He had, that we through Him might have eternal life.

We first need to give ourselves, which I hope each one has done (and if you have not, may you do it just now) which is the greatest gift man can give to God and which is only giving back what rightfully belongs to Him.

After having given ourselves we need to continually render unto Him, thanks, praise, honor, and glory, and the reverence due His high and holy name. The individual who allows Jesus to rule and reign supreme in his or her life has no desire for the vain transitory things of this dazzling world.

What would our answer be, should the Lord ask each

one of us, "How are you spending Christmas, and what have I seen in thine house?"

May He help us to keep our homes and our lives free from worldly spots, not only at the Christmas season but throughout the entire year.

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

If you do not have in the depth of your heart the joy of which the angel spake, and the peace and good will toward men of which the heavenly host sang, yield your life unreservedly to God's holy will, and you will find joy unspeakable in this life and fullness of joy in His glorious presence throughout the long eternity which lies just beyond the shores of time.—Harrisonburg, Va.

—Gospel Herald.

THE FAMILY ALTAR

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isa. 40:31.)

The one thing most needed and most neglected in the religious world, is the family altar. There was a time when Christians felt the day was not rightly begun unless they gathered their family together to thank and praise God for His care, and ask His guidance for the day. They well knew the blessing that would follow.

It was a divinely founded institution. Note the stress laid by the Bible on family worship.

Abraham was an altar builder. Wherever he went he set up an altar, and the influence of that family went down to succeeding generations.

We feel we must have three meals a day for our physical body, but think nothing of refusing to feed our spiritual life, the most important of all. Why this sad change? It must be traced to the growing spirit of worldliness and religious indifference to sacred things which is coming to be so marked a feature in the life of the present age. Our religious people are so much occupied with secular things, so fully absorbed by the dizzy whirl of worldly

pleasures, so generally abroad and so rarely at home; they have so little time to look into their own hearts and to look at the things which are unseen and eternal, that the next generation will be practically lost to God. His rightful place in their hearts and lives will be destroyed.

We see how Lot in his moral gravitation toward Sodom, and in his love for worldly pleasures and haste for wealth, forgetting to consult God, lost possessions, family, reputation, character.

Some one has likened family prayer to the roof over a home. Every time it is neglected it removes one shingle, until in so many homes the children are exposed to the pelting storms of worldliness and temptation. Then parents wonder why their boy or girl is lost to home and purity and Christ.

Many a man has been shielded from the thickly besetting temptations in business, many a careworn mother has been kept from fretting and worrying and from using the cutting words, by the abiding influence of the sacred season

about the morning altar. Neglect everything rather than this.

What sadder thought than the realization of the number of professed Christian homes where, as on Carmel, the broken altars witness against God's people.

Let us ask ourselves this question—are we doing our duty to ourselves and families, or are we letting the world have the predominance in our lives? This is a serious question and one that will confront us at the day of judgment.

Would that in every newly started home, in every group of room mates at school or lodging house, the start might be made by at least reading a portion of Scripture and repeating together from the heart the Lord's or rather the disciples', prayer.

"Be not too busy with thy work and care

To look to God, to clasp thy hand in His,

Miss thou all else, but fail not in this.

Thou needest not alone thy burden bear.

Listen and wait, obey and learn His will;

His love and service all thy life can fill.

If this comes to the notice of Christians who have neglected this most important means of grace, if they will take it up they will yet see the fruit of their labor, for it is never too late as long as there is an opportunity, and may the blessing of the Lord be yours. In His name.

Selected, Bertha Little.

A LETTER FOR MY BROTHERS AND SISTERS OF THE FAITH

Dear Brothers and Sisters:

I am writing to you through the Bible Monitor so that I can reach you all, with my letter. Also because I realize that in these days we need to be very careful in our witnessing for our Lord, as the devil is trying to defeat all who are true Christians. He has deceived many so that our Holy Spirit and God's love cannot be found in many churches. This grieves me so, to see that the devil has such power over many who claim to be Christians. I hate to see any group of people claiming to be Christians who are not true, but are false. This hurts the

ones outside of the church.

It makes them think there are no true Christians. The devil cannot have this power over our church if we surrender all to God and try hard to do His will. I am so thankful that our church is trying hard to keep close to the Bible teachings and rule all evil out. Though we will have to work hard, watch and pray and be very careful that we be not deceived and drawn away from the straight and narrow way. The devil is trying hard to cause trouble in the church and weaken God's people, so if possible there would not be any true witness for God in the world. With help from God we can keep our church members together and be a true witness for God.

If we try to please God in all we do and say, also in the places we go, the devil will not have power over us; and we can be of much service to our Lord. Each one must do our best to keep our church together and pure, separate from the world or things of the world which is displeasing to God. We should not be easily offended with each other. When one of our brothers or sisters

see a wrong in any of us and corrects us, do not be offended, rather be thankful for we want to be right in the sight of God if we are truly His. We should rather be corrected than to go on in sin making mistakes. It is the duty of every Christian to correct a brother or sister when we see they are wrong or in sin.

Our Bible tells us that it will be sin to us if we see sin in our brother and do not tell him of it. We will be held responsible for our brother; we must bear with each other for some are young in the faith and weaker than those who have grown strong in the faith. Some do not grow in grace as fast as others, therefore they are weak and need our help to strengthen them. Let us try not to offend our weaker brothers and sisters, and our weaker brothers and sisters try not to be offended and do not leave the church and try and start something to suit yourself, for if we keep this up we will not have a church.

It pleases the devil to get members of the church to feel that they are being mistreated or have been offended and get them to

leave the church to try and scatter God's people that we could not have power in the world. So I urge you to not be offended with each other and bear with each other and strive to keep a true church for Christ.

Sister H. S. Grubb,
R. 4, Box 314, Roanoke, Va.

SPYGLASS OR MIRROR

Paul B. Myers

Dear reader, are you guilty of using a spyglass, looking out away from yourself to seek and to magnify the faults of others, the mote in your brother's eye? Or are you using a mirror of self-examination to get an undistorted view of yourself and the beam in your own eye, then removing the beam, and thereby showing yourself approved unto God?

Christ says on this very subject in Matt. 7:1-2, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Paul says in I Cor. 11:31, "For if we would judge ourselves, we should not be judged," and in II Cor. 13:15, "Examine

yourselves, whether ye be in the faith; prove your own selves."

We are taught by the apostles to refrain from meddling in the affairs of others. In I Thess. 4:11 Paul tells us to "study to be quiet, and to do your own business, and to work with your own hands." In I Tim. 5:13 he strongly disapproves of those who are "idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." I Peter 4:15 says, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." There is a quotation (not in the Bble) which says, "Advice freely given is not freely taken. The foregoing should not be interpreted to conflict with Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." When we see another in need, and our assistance would be welcomed, then we are obligated to serve that one according to our ability.

In John 21:19 Christ said to Peter, "Follow me." Then Peter, turning about, noticed another disciple and

asked, "Lord, and what shall this man do?" To which Christ answered, "If I will that he tarry till I come, what is that to thee? follow thou me." So we learn that we should be more concerned about our obedience to the teachings of Christ and the apostles, than to what some other person may be doing.

In Rom. 2:1 we human beings are well described regarding our eligibility to judge each other, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Paul speaks again in Rom. 14:10-12, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God." Here we see how we would be out of order in judging each other, because we are on an equality as brethren, all accountable to the same God who is our Supreme and Just Judge.

In this writing Gal. 6:1 is

neither forgotten, nor intended to be ignored, where Paul says, "Brethren, if a man be overtaken in a fault, ye which are spritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When we see a brother violate a teaching of the Bible or the church, both of which he has promised to obey, and when we have the beam removed from our own eye, then it is our duty to correct our brother. But, in order to avoid committing a wrong ourselves while in the act of correcting a wrong in another, we must go alone at first and go with love; considering how we would desire to be corrected, and remembering that our chief motive should be to win our brother.

Let us strive more diligently to shun the spyglass, and to use the mirror.

R. 5, Peru, Ind.

THE TEST OF A MAN

The place to take the true measure of a man is not the forum or the field, not the market place or the amen corner, but at his own fire-side.

There he lays aside his mask and you may judge whether he is imp or angel, hero or humbug.

I care not what the world says about him, I care never a copper what his reputation or religion may be; if his babes dread his home coming and his better half has to swallow her heart everytime she has to ask him for a five dollar bill, he's a fraud of the first water, even though he prays night and morn till he is black in the face and howls hallelujah till he shakes the eternal hills. But if his children rush to the front gate to greet him, and love's own sunshine illuminates the face of his wife when she hears his footfall, you may take it for granted that he is true gold: for his home is a heaven, and the humbug never gets that near the great white throne of God.

I can forgive much in that fellow mortal who would rather make men cross than women weep, who would rather have the hate of the whole world than the contempt of his wife; who would rather call anger to the eyes of a king than fear to the face of a little child.

Words are not incon-

sequence waves in the ether; true words especially are solid substances built of faith. We can rest upon Holy words with the assurance of one who stands upon the everlasting rock. But the simile of the rock is not enough. Words are not merely solid substance, they are live, moving, creating, going on to become greater and greater. They decree a thing and it comes to pass. God's word does not return unto Him void, and neither do the words of the children of God so return to them.

Sel. Sister Alma C. Mead.

NEWS ITEMS

CARTHAGE, VA.

We, the Carthage congregation Dunkard Brethren church, met in council meeting October 17, 1943, with Elder Roscoe Reed in charge.

At this meeting the church officers were elected for the coming year. Elder Roscoe Reed was re-elected Elder; Bro. Paul Reed, secretary-treasurer; and Sister Fannie Grubb, Monitor agent and correspondent.

The annual church visit had been made previously and a satisfactory report was made.

We also held an election for a minister and a deacon at this meeting and Bro. Hayes Reed was elected to the ministry and Bro. Nelson Reed as deacon.

After our council meeting our Elder's two sons, Carl and Ord Reed were baptized in a stream nearby, Elder Reed baptizing them.

On October 23, 1943 we held our love feast service. Twenty-two members surrounded the tables, with Elder W. H. Demuth from Pennsylvania officiating.

Before the examination service an installation service was conducted by Elders Ord Strayer and W. H. Demuth. At this service Bro. Hayes Reed was installed into the ministry and Bro. Nelson Reed into the deacon office.

On Sunday evening, October 24th, we had preaching in the home of our Elder. Bro. Demuth and Bro. Strayer both brought us inspiring messages. We feel greatly strengthened by these spiritual feasts and greatly appreciated our visiting brethren and sisters coming to worship with us. We hope they will come again and invite others to come and worship with us.

Sister Fannie Grubb,
Roanoke, Va.

OBITUARIES

JESSE J. EYER

Born October 10, 1875, in Starr county, Indiana, departed this life on October 29, 1943 at Wenatchee, Wash., in a local hospital, aged 68 years and 19 days.

He grew to manhood in Indiana,

later moved to Iowa and Michigan, and from there moved to Yakima in 1902. He came to Wenatchee in 1903 opening a repair shop there. He grew up in the church and at the age of 16 he was baptized in the Rock Run church in Indiana. He kept his membership in the Church of The Brethren until 1930 when he transferred it to the Dunkard Brethren church of which he was very active. He was a deep Bible student and people will remember his articles written in the Monitor.

He is survived by one sister, Mrs. Emma Bardo, of Battle Creek, Mich., and a host of friends.

Funeral services were held in the Jones and Jones Chapel November 2nd at 2 o'clock by Elder D. B. Steele assisted by E. W. Pratt.

Interment in the Sunnyslope cemetery.

BERT CLIFFORD HOLLAND

Bert Clifford Holland, 74, pioneer orchardist and resident of Wenatchee, Wash., died November 2, 1943, at his home after an extended illness. He was born September 30, 1869 at Plymouth, Ind., where he grew to manhood and was married on February 5, 1893, to Catherine Peters when he moved to Cando, North Dakota, where they took up a homestead. On New Year's eve, 1902 they came to Wenatchee Valley locating on the orchard land that is now the present home. Mr. Holland was an active figure in the life of his community. He was very active in the Church of The Brethren in the earlier years of his life and was very active in the Dunkard Brethren church in his later years being a deacon of the

Dunkard church.

He is survived by his widow, Catherine Holland, two sons, W. A. Holland and C. E. Holland, both of Wenatchee; two daughters, Mrs. Enda Wise, and Mrs. L. A. Stallings of Wenatchee; two brothers, W. V. Holland of Arlington, Wash., and Frank W. Holland of Wenatchee; four sisters, Mrs. Lou Bishop of Michigan City, Ind., Mrs. Frank Stookey of LaPlaz, Ind., Mrs. James Woodfield of Plymouth, Ind., and Mrs. Gertrude Howard of Silver Lake, Ind. He is also survived by 12 grandchildren and two great grandchildren and a host of friends.

Funeral services were held at the Jones & Jones Chapel at 2:30 p. m., November 5, 1943. Elder D. B. Steel had charge of the service and was assisted by D. E. Steele. Pallbearers were Calvin Wise, Stanley Stallings, Forrest Stallings, Ronald Stallings, all grandsons, and two nephews, Wayne Holland and Robert Holland.

Interment in the Wenatchee cemetery.

CHARLES W. KIBLINGER

Died October 4, 1943. aged 80 years, 3 months and 4 days. He was a native of Louisa county, Va., but spent more than forty years in West Virginia as an employe of the C. & O. Railroad company. In 1883 he married Anna L-Ogg of Trevilians, Va. To this union were born 15 children, 12 of whom are living.

He leaves one half-brother, Geo. Kiblinger, and one half-sister, Mrs. Leila Safley both of Mineral, Va., 43 grandchildren and 22 great grandchildren.

He died at the home of his daugh-

ter, Mrs. Bessie Shumake of Louisa, Va., with whom he made his home the past six years.

He was baptized into the Dunkard Brethren church June 1940. He loved the church and was deeply concerned as to its welfare.

Funeral services were conducted by Elder L. B. Flohr of Vienna, Va. Text James 4:14. He was assisted by Rev. H. F. Turner of Louisa, Va. Interment in the family cemetery near Trevilian, Va.

L. A. Shumake.

AN INTERCESSOR

"I looked and there was none to help." (Isa 63:5.) "And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none." (Ezekiel 22:30.) "And he saw there was no man and wondered there was no intercessor." (Isa. 59:16.)

Make me an Intercessor,

One who can really pray;
One of the Lord's remembrancers;
By night as well as by day. (Isa. 62:6-7.)

Make me an Intercessor,

Through whom the Spirit can plead;
For the sin and sorrow on every side
Of this world in darkness and need. (Rom. 8:26-27.)

Make me an Intercessor,

In spirit touch with Thee,
And give the heavenly vision,
Pray through to victory. (Ps. 98:1.)

Make men an Intercessor,

Teach me how to prevail;

To stand my ground and still pray on,

Though powers of hell assail.
(Eph. 6:13-18.)

Make me an Intercessor,

Till pleading at Thy throne;
The sins and sorrows of other lives
Become my very own. (Ezek. 11:1.-)

Make me an Intercessor,

Sharing Thy death and life,
Claiming in prayer for others
His victory in the strife. (I John 5:4.)

Make me an Intercessor,

Such as Thou dost require;
Who will understand and enter
Into Thy heart's desire. (Ps. 25:24.)

Make me an Intercessor,

Willing for deeper death;
Emptied, broken, then made anew,
And filled with Living Breath.
(Eph. 5:18.)

Make me an Intercessor,

Reveal this mighty thing,
The wondrous possibility
Of praying back my King. (II Sam. 19:10.)

Make me an Intercessor,

Hidden, unknown, apart;
Lightly esteemed by those around,
But making glad Thine heart.
(II Cor. 6:9; Ps. 4:8.)
Selected, Bertha Little.

HOLDING THE ROPES

Where miners delve beneath the earth,

A rock fell through the gloom;
And men and boys lay helplessly
Trapped in a living tomb.

Then volunteers made haste to go
Down in the deadly night;
To seek their comrades buried there
And lift them to the light.

But as they left the upper day
For those dark, treacherous slopes
They said, "We gladly risk our lives,
But you must hold the ropes!"

Then grasped by scores of willing
hands,

The ropes held firm and tight;
And helped and helpers came at
last,

Up to the blessed light.

And so today, around the earth,
In all the darkened lands;
Are those who offered fruitless
prayers,

And stretched out pleading hands.

From gods of stone, from demons
dark,

They beg the light they crave;
No answer comes, no light appears,
The false gods cannot save!

And there are those who gladly go
Where man in darkness gropes;
To bring the healing light of Christ,
But we must hold the ropes.

The rope of faith, the rope of
prayer,

The rope of gifts we give;
The rope of brotherhood we hold,
To bid the nations live.

Shall those who sit in darkness die,
Deceived by baseless hopes;
Because the church of Christ at
home,

Has failed to hold the ropes?

—Selected.

Out of suffering have
emerged the strongest souls,
the most massive characters
are seamed with scars.

SENTENCE SERMONS

When the mind thinks
nothing, when the soul
covets nothing and the body
acteth nothing that is con-
trary to the will of God, this
is perfect sanctification.

Do not try to oppose evil
with evil. Repeated evils
should be borne patiently,
and with no indication of re-
venge. See Matt. 5:39. It
is the preparedness, after
one indignity, not to invite
but to submit meekly to an-
other, without retaliation,
which this strong language
is meant to convey.

For from within, out of
the heart of men, proceed
evil thoughts, wickedness,
deceit, lasciviousness, an
evil eye, blasphemy, pride,
foolishness. All these evil
things come from within,
and defile the man. (Mark.
7:21-23.) Here "an evil
eye" means all looks or
glances of envy, jealousy, or
ill will towards a neighbor.

Good manners are made
up of petty sacrifices.

That which others term
crosses, afflictions, judg-
ments, misfortunes, to me
who inquire farther into

them than their visible effects, they both appear, and in event have ever proved, the secret and dissembled favors of His affection.

NOTICE

Please get your renewals for the Monitor for the year 1944, to us as soon as possible so that we can correct and print a new mailing list.—Editor.

ADULT SUNDAY SCHOOL LESSONS

Jan. 2—Jno. 1:1-18.
 Jan. 9—Jno. 1:19-34.
 Jan. 16—Jno. 1:35-51.
 Jan. 23—Jno. 2:1-12.
 Jan. 30—Jno. 2:13-25.
 Feb. 6—Jno. 3:1-13.
 Feb. 13—Jno. 3:14-36.
 Feb. 20—Jno. 4:1-30.
 Feb. 27—Jno. 4:31-42.
 Mar. 5—Jno. 4:43-54.
 Mar. 12—Jno. 5:1-16.
 Mar. 19—Jno. 5:17-35.
 Mar. 26—Jno. 5:36-47.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 2—The Boy Given for God's Work. I Sam. 3:1-21.
 Jan. 9—The Ark and the Idol. I Sam. 6:1-8.
 Jan. 16—A King Rather Than God. I Sam. 8:1-22.
 Jan. 23—Choosing the First King. I

OFFICIAL DIRECTORY

Board of Publication

T. C. Ecker, Chairman,
 Taneytown, Md.
 L. B. Flohr, Vice Chairman,
 Vienna, Va.
 Theo. Myers, Secretary,
 North Canton, Ohio.
 Roscoe Q. E. Reed, Treasurer,
 Roanoke, Va.
 J. Harry Smith,
 Mechanicsburg, Pa.

Board of Trustees

B. E. Kesler, Chairman,
 Goshen, Indiana.
 J. Harry Smith, Secretary,
 Mechanicsburg, Pa.
 D. W. Hostetler, Treasurer,
 Montpelier, Ohio.

General Mission Board

Howard Sunbey, Chairman,
 North Canton, Ohio.
 Harry Andrews, Secretary,
 Empire, Cal.
 Ray S. Shank, Treasurer,
 Mechanicsburg, Pa.

Sam. 10:17-27.

Jan. 31—Results of Disobedience. I Sam. 15:1-35.
 Feb. 6—The Beautiful and Worthy Youth. I Sam. 16:1-13.
 Feb. 13—Victory Over Strong Enemies. I Sam. 17:20-54.
 Feb. 20—What Envy and Jealousy Will Do. I Sam. 18:5-16.
 Feb. 27—Love and True Friendship. I Sam. 20:1-42.
 Mar. 5—Returning Good for Evil. I Sam. 24:1-22.
 Mar. 12—Kindness to the Unfortunate. II Sam. 9:1-13.
 Mar. 19—God Knows Our Sins. II Sam. 12:1-9.
 Mar. 26—Sorrow, the Result of Sin. II Sam. 12:10-23.





